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VATTENE IN PACE ALMA BEATA & BELLA!

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E LASCIA AL MONDO ESEMPIO DI TUA FEDE!

ARIOSTO.

B A T H

PRINTED BY R. CRUTTWELL.

M DCC LXXXVI.

PREFACE

Were written to relieve the tedious hours of pain continued. The Reader who feeks for a full only, may polyholy receive no gratification from the perufal of them; but for such readers they are not intended.

To the humble and pious Christian, who feels the pressure of distress, and feeks in religion for that support and consolation which nothing else can bestow; to him

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PREFACE.

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himwis presented an example of patience and refignation which no fufferings could port of a truth which the reader will prob often repeated in these Estays, viz. that 20 He will not find in the following pages the pride of Stoicifm, or the cold precepts of imfeeling prosperity. The Author of these Essays selt, with the keenest sensibil lity, suthe duncommon misfortune bwhich condemned her for ten years, in the prime of life, to constantly increasing sufferings; but she found, in the principles which are here laid down, fuch motives of confolation as rendered her superior to all the forrows of life, and to the lingering tortures of a most painful death.

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o'They who were present at that awfull scene, can need no other evidence in super port of a truth which the reader will find often repeated in these Essays, viz. that "though Religion cannot prevent loffes grand disappointments, pains and forrows; doyet in the midst of them all and when sievery fearthly pleasure, fails, will comis Hamandsquitt tinfbructsquitteenables trus yto condemned her for ten years, Stydgehodne of life, to constantly increasing sufferings; but the found, in the principles which are here laid down, fuch motives of confolation as rendered her superior to all the forrows of life, and to the lingering tortures of a most painful death, win They CONTENTS.

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P O E M S.

In Kerrow's bittereft pane, in pleasure's gared bour,

To inform every guief on cardy,

To raile the foul from the aghtlefs mirth,

ODE TO HOPE

And wion to hight to heaven:

FRIEND to the wretch whose bosom knows no joy!

Parent of bliss beyond the reach of fate!

Celestial Hope, thou gift divine!

Sweet balm of grief, O still be mine!

When pains torment, and cares annoy.

Thou only canst their force abate,

And gild the gloom which shades this mortal state.

Tho' oft thy joys are false and vain,

Tho' anxious doubts attend thy train,

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And points the way to fell despair,
Yet still my secret soul shall own thy pow'r,
In sorrow's bitterest pang, in pleasure's gayest hour.
For from the date of Reason's birth
That wond'rous pow'r was given,
To soften every grief on earth,
To raise the soul from thoughtless mirth,
And wing its slight to heaven:
Nor pain, nor pleasure, can its force destroy, wolg to

RIPARD to the rectica, II of bolom know the or CERIA

Fancy, wave thy airy pinions,

Bid the foft ideas rife,

Spread o'er all thy wide dominions

Vernal fweets and cloudlefs fkies.

And lo! on yonder verdant plain

A lovely youthful train appear,

Their gentle hearts have felt no pain,

Their guiltlefs bosoms know no fear:

In each gay scene some new delight they find, Yet fancy gayer prospects still behind. Where are the foft delufions fled? Must wisdom teach the soul to mourn? Return, ye days of ignorance, return! Before my eyes your fairy visions spread! Alas! those visions charm no more,

The pleafing dream of youth is o'er, Far other thoughts must now the soul employ, It glows with other hopes, it pants for other joy.

Theo fees unkeden to different lands,

The trumpet founds to war; Loud shouts re-echo from the mountain's side, The din of battle thunders from afar, The foaming torrent rolls a crimfon tide-The youthful warrior's breast with ardour glows, In thought he triumphs o'er ten thousand foes; Elate with hope he rushes on,

The battle feems already won, And sizes happy days in long succession rite;

al

ODE TO HOPE.

The vanquish'd hosts before him sty,

His heart exults in fancied victory,

Nor heeds the slying shaft, nor thinks of danger nigh.

Methinks I see him now—

Fallen his crest—his glory gone— The opening laurel faded on his brow— The Silent the trump of his aspiring fame— The same of the same of

R

ns

No future age shall hear his name, The But darkness spread around her sable gloom, Holland And deep oblivion rest upon his tomb.

Crown with roles ove VI neft

Lead the dance, and foread the leaft.

Thro' feas unknown, to distant lands,

In quest of gain the bold adventurer goes,

bounds Fearless roves o'er Afric's fands,

India's heats, or Zembla's snows:

Each rising day his dang'rous toil renews:

But toils and dangers check his course in vain,

Chear'd by Hope he still pursues,

Fancy'd good thro' real pain,

Still in thought enjoys the prize,

And suture happy days in long succession rise;

And every with colour'd, it isens and cane for more

Yet all his blifs a moment may deftroy,

Frail are his brightest hopes, uncertain all his joy.

Most the basiletic nitration of the standards and the Stall

West edgede through the translation of bestinger nich.

Hark! the fprightly voice of Pleasure

Calls to youder roly bow'r, name gamage and

There she featters all her treasure, with the sale

There exerts her magic powers and

Listen to the pleasing cally were brange absorbed tall

Follow, Mortals, followall, for nowinder of the hal-

Lead the dance, and spread the feast, and so ha

Crown with roles every guest : 1 2018 gard trans bal

Now the forightly minuteds found, to all the month

Pleasure's voice is heard around, worked hour miles

And Pleasure's sprightly voice the hills and dales resound.

Whence rose that secret figh?-

What fudden gloom o'erclouds thy chearful brow?

Say, does not every pleasure wait thee now, a stact such A

MI

That e'er could charm the ear, or court the eye!

In vain does Nature lavish all her flore,

The confeious spirit full aspires,

Still parties forme new delives, and surior bath

And every wish obtain'd, it fighs and pants for more.

R

Yet all with the arm police. IV or who there

Are these, O Hope, the glories of thy reign,

The airy dreams of Fancy and of Youth?

Must all thy boasted pleasures lead to pain?

Thy joys all vanish at the light of truth?

Must wretched man, led by a meteor fire,

To distant blessings still aspire?

Still with ardour strive to gain,

Joys he oft pursues in vain,

Joys which quickly must expire?

And when at length the satal hour is come,

And death prepares th' irrevocable doom,

Mourn all his darling hopes at once destroy'd,

And sigh to leave that bliss he ne'er enjoy'd?

Williams of rend bioti. IIV of the small W

And Pleasare's suggestly voide the halfs and dates refound.

Rife, heavenly visions, rife!

And every vain delusive fear controul!

Let real glory charm my wond'ring eyes,

And real happiness enchant my soul!

Hail glorious dawn of everlasting day!

Tho' faintly seen at distance here,

Thy beams the sinking heart can chear,

For not in vain did heaven inspire

That active spark of sacred fire,

Which still with restless ardour glows;

In pain, in pleasure, still the same,

It seeks that heav'n from whence it came,

And scorns all meaner joys, all transient woes.

The soul for perfect bliss design'd

Strives in vain that bliss to find,

'Till wing'd by Hope at length it slies. A

Mourn all his darling hopes HIV or delivovit.

Still unmov'd, let Hope remain and an again back.

Fix'd on true substantial joy:

Dangers then shall threat in vain,

Pains torment, or cares annoy:

Then shall ev'ry guiltless pleasure

Smile with charms unknown before,

Hope, secure in real treasure,

Mourn her blasted joys no more:

And death propores in inprocesses wonds ories in

Then thro' each revolving year;
Tho' earthly glories fade away,
Tho' youth, and firength, and life itself decay;
Yet still more bright the prospect shall appear,
Happier still the latest day,
Brightest far the parting ray.

O'er life's last scene celestial beams shall shine,

'Till death at length shall burst the chain,

While songs of triumph sound on high;

Then shall Hope her power resign,

Lost in endless extaly,

And never fading joy, in heaven's full glories reign.

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Dangers then that the vaire mourn'd.

Pains cormers and Select State Controll

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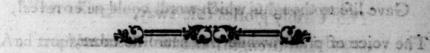
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On the DEACH of

MR. GARRICK.

Th' accordant diffator of duch hears were known

All thanks hid well one, and forgot that own

THE last sad rites were done—the sacred ground
Was clos'd—and GARRICK's dust to dust return'd:
In life, in death, with general honours crown'd,
A nation own'd his worth—applauded—mourn'd.

For who, like him, could every sense controul,

To Shakespeare's self, new charms, new force,
impart,—

Bid unknown horrors shake the firmest soul,
And unknown feelings melt the hardest heart?

(B)

Oft when his eye with more than magic pow'ruom da W
Gave life to thoughts which words could ne'er reveal,
The voice of praise awhile was heard no more, door ba A
All gaz'd in filence, and could only feel of mission?

Each thought suspended in a general pause, and wow All shar'd his passions, and forgot their own dos. I 'Till rous'd at length, in thunders of applause, will all A Th' accordant dictates of each heart were known. A

se Vain are the glores of a nation s praid.

Thus musing thro' the lonely isle I stray'd, fraud and a Recall'd the wonders of his matchless powers, and A and many a former scene in thought survey'd, and W while all unheeded pass'd the silent hours.

Where kings and heroes fleep in long report, which are bestows. If Proclaim how frail the life which fame bestows. If A

Now funk the last faint beam of closing day, and has been form was lost, and hush'd was ev'ry found,

All, all was filent as the sleeping clay, and make the sleeping clay

At once, methought, a more than midnight gloom

With death-like horror chill'd my throbbing breaft,

When lo! a voice deep murmuring from the tomb,

These aweful accents on my soul impress'd:—

- "Vain are the glories of a nation's praise,

 "The boast of wit, the pride of genius, vain ;
- "A long, long night fucceeds the transient blaze,
 - "Where darkness, folitude, and filence, reign.

B

- "The shouts of loud applause which thousands gave,"
 - "On me, nor pride, nor pleasure now bellow
- " Like the chill blaft that murmurs o'er my grave, DA
 - They pass away nor reach the dust below.
- "One virtuous deed, to all the world unknown,
 - " Outweighs the highest blis which these can give,
- " Can cheer the foul when youth and ftrength are flown,
 - "In fickness triumph, and in death survive.
- "What tho' to thee, in life's removelt sphere, some 1A.
 - "Nor nature's gifts, not fortune's are confign'd,
- "Let brightest prospects to thy foul appear, a lot nodV!
 - "And hopes immortal elevate thy mind.
- The sculptur'd marble shall dissolve in dust, and mis V
 - "And fame, and wealth, and honours, pais away:
- " Not fuch the triumphs of the good and just, and A"
 - "Not fuch the glories of eternal day.

- "These, these shall live, when ages are no more, T
 - "With never-fading luftre still shall shines no "
- "Go then, to heaven devote thy utmost powir, said "
 - " And know-whoe'er thou art-the prize is Thine."
 - " One virtuous deed, to all the world unknown,
 - e Outweighs the highest bills which these can give,
- (4) Can cheer the foul when youth and flrength are flowns
 - "In fickness triumph, and in death furvive.
 - What the thee, in the there,
 - "Nor nature's gifes, nor fortune's are confign'd.
 - Let brighteft profpects to thy foul appears
 - a And hopes immortal elevate the mind.
 - 'The Sculptur'd marble shall dislove in dust,
 - er And fame, and wealth, and honours, pats away:
- " Not such the triumphs of the good and jull,
 - Not such the glories of eternal day.

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" Perfeade sie not, to co.

A B A L L A D.*

"RETURN, return, my hapless spouse,
"Nor seek the fatal place
"Where thoughtless crowds expecting stand,

"To fee thy child's difgrace.

* This little POEM was occasioned by the following fact:—A post-boy was apprehended on suspicion of stealing a bank-note from a letter, which the author, at the request of a friend, had conveyed to the post-office. This circumstance obliged her to appear as an evidence against the unfortunate young man, where she was witness to the distress of his aged parents, who were waiting at the door of the Hall, to learn the event of a trial which was to decide on the life of an only son. The innocence of his intentions appearing very evident, the youth was acquitted.

ons

- "Methinks I fee the judges fet,
- " The council all attend,
- "And Jemmy trembling at the bar,
 "Bereft of every friend.
- "How shall a mother's eye sustain
 "The dreadful fight to see?——
- "Return, return, my haples spouse,
 "And leave the task to me.
- "Perfuade me not, my faithful love, "T"

Where thoughtlefs crowde man

basilitie in

- "But let me see my Jemmy's face, "And share in all his woo.
- "I'll kneel before his judge's feet,

 "And prayers and tears employ—
- "For pity take my wretched life,
 - "But spare my darling boy.

"When trembling, proftrate in the duft, woll " " My heartfelt forrows flow, lolared all " "Sure, fure, the hardest heart will melt "To fee a mother's woerd and slode ba A " " How did I watch his infant years was " " Thro' fond affection blind lura erad " "And hop'd the comfort of my age and lack a "In Jemmy's love to find. Soods blinds " "Oft when he join'd the youthful train, "And rov'd the woods among, m flogged " "Full many a wishful look I fent, as ton ba A ? " And thought he flaid too long. wild al " "And when at length I faw my boyshain fin I a " Come bounding o'er the plain, now O) " (The sprightliest of the sprightly throng,

"The foremest of the train.) manualist "

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ns

"	How have I gaz'd with fond	delight,
	" His harmless joy to see,	agasticit

"As home he brought a load of flow'rs,

"And chose the best for me.

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- "Why would'ft thou feek the noify town, "Where fraud and cunning dwell?—
- "Alas! the heart that knows no guile "Alas! the heart that knows no guile "Alas! "Alas
- "So might I still with eager joy of and and the state of the state of
- "And not as now, his hapless fate was all the same and th
- " (O wond'rous tale to tell)
- "I heard a mournful folemn found—
 "Methought 'twas Jemmy's knell."

- "And oft amidst the dreary gloom
 "I heard a dismal groan—
- "And oft I felt a clay-cold hand
 "Which fondly press'd my own.
- " Anon I heard the found confus'd

 "Of all the ruftic train,
- "And Jemmy's fainting trembling voice
 "For pity begg'd in vain.
- "I faw him dragg'd along
- "I faw him feiz'd"——She could no more,
 For anguish stopp'd her tongue.

Her faithful partner gently strove
Her finking heart to cheer,
But while his lips of comfort spoke,
He could not hide a tear.

(B)

But now the voice of joy or woe

To her alike was vain;

Her thought still dwelt on Jemmy's fate,

Her lips on Jemmy's name.

Thus on, the mournful pair advanc'd,

And reach'd the fatal place,

Where thoughtless crowds were gather'd round

To see their child's disgrace.

Such crowds as run with idle gaze

Alike to every shew;

Nor heed a wretched father's tears,

Nor feel a mother's woe.

Sudden she stopp'd—for now in view

The crowded Hall appear'd—

Chill horror seiz'd her stiffen'd frame,

Her voice no more was heard.

She could not move, she could not weep,

Her hands were clasp'd on high;

And all her soul in eager gaze

Seem'd starting from her eye.

For her the husband trembled now
With tender, anxious fear!——
"O Lucy, turn and speak to me!"——
But Lucy could not hear.

Still fix'd she stood in silent woe,

Still gazing on the door;

When lo! a murmur thro' the croud

Proclaim'd the trial o'er.

At once the blood forfook her cheek,

Her feeble spirits fled;—

When Jemmy flew into her arms,

And rais'd her drooping head.

The well-known voice recall'd her foul,

She clasp'd him to her breast:—

O joy too vast for words to tell!

Let Fancy paint the rest,

Salari e Maria Jesos anem la traspe at the Maria

Amenday bell the mental of the crown

At once the blood forsold, her cheek,

to be the period of the first time to the series.

And rained her discharg head, the break

Floridities of the trial offer.

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But Tile Fould not

e () i ney, turn and speak to me



"But loft in crowds are arrows fall,"

in Diffication's carders air

SUBJECT,

And Pleafure flights tay feel-le arreit.

For the VASE, at BATH-EASTON VILLA.

WITH bow unstrung, and arrows broke,
Young Cupid to his mother ran,
And tears fast slowing as he spoke,
He thus his sad complaint began:

- "Ah! where is now that boafted pow'r,
 - "Which kings and heroes once confes'd?
- "I try my arrows o'er and o'er,
 - "But find they cannot reach the breaft.

ns

- "I feek the rooms, the play, the ball,
 - "Where beauty spreads her brightest charms;
- "But lost in crowds my arrows fall,
 - " And Pleasure slights my feeble arms.
- "Yet real pleasure is not there,
 - " A phantom still deludes their aim;
- " In Diffipation's careless air
 - "They feek her charms, but feek in vain.
- " Here Pride effays my darts to throw,
 - "But from her hand they ne'er can harm,
- " For still she turns aside the blow;
 - "Not Beauty's felf with Pride can charm.
- " Coquetry here with roving eyes,
 - "Quick darts a thousand arrows round;
- " She thinks to conquer by furprize-
 - "But ah! those arrows never wound.

- " Here Cunning boafts to guide their course
 - "With cautious aim and fly defign;
- "But still she checks their native force-
 - "Touch'd by her hand, they drop from mine.
- " Here Affectation taints the smile,
 - "Which else had darted Love around.-
- "The charms of Art can ne'er beguile:----
 - " But where shall Nature's charms be found?
- While these their various arts essay,
 - "And vainly strive to gain the heart,
- "Good-Sense disdainful turns away,
 And Reason scorns my pointless dart.
- "Yet they to LOVE were once ally'd,
 - " For Love could ev'ry joy dispense,
- " Sweet Pleasure smil'd by Virtue's side,
 - "And Love was pair'd with Innocence.

(B)

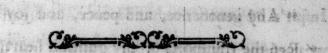
- "Fair Venus clasp'd her darling child,
 - " And gently footh'd his anxious breaft;
- "Resume thy darts," she said, and smil'd,
 - "Thy wrongs shall quickly be redress'd."
- "With artlefs blush and gentle mein,
 - "With charms unknowing pride or care,
- "With all the graces in her train,
 - "My lovely *Anna shall appear.
- "Go then, my boy, to earth again,
 - "Once more assume despotic pow'r,
- "For Modesty with her shall reign,
 - " And Sense and Reason shall adore."

* Miss Anne M—LL; now Mrs. D—N.

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To MISS - In and war of

THEN TWO YEARS OLD.

SWEET blossom, opening to the beams of day!

Dear object of affection's tender care!

For whom she gently smooths the painful way,

Inspires the anxious wish, the ardent pray'r!

How pleafing in thy infant mind to trace

The dawn of reason's force, of fancy's fire,

The soft impression of each future grace,

And all a parent's warmest hopes desire!

B

S

How fweet that smile unknown to ev'ry art,

Inspir'd by innocence, and peace, and joy!

How pure the transports of thy guiltless heart,

Which yet no fears alarm, no cares annoy!

No airy phantoms of uncertain woe,

The bleffings of the present hour allay;

No empty hopes a fancied good bestow,

Then leave the soul to real grief a prey.

Gay pleasure sparkles in thy gentle eye,

Some new delight in every scene appears—

Yet soft affection heaves a secret sigh,

And sends an anxious look to distant years.

While those dear fmiles with tender love I view,
And o'er thy infant charms enraptur'd bend,
Does my fond hope a real good pursue?

And do these arms embrace a future friend?

Should heaven to me a lengthen'd date affign,

Will e'er that love thy gentle heart engage

With friendship's purest flame to answer mine,

And charm the languor of declining age?

Beyond the limits of my fleeting years,

For thee, dear babe, my prayers ascend the skies,

And pleasing hope my anxious bosom cheers.

May innocence still guard thy artless youth,

Ere vice and folly's shares thy breast alarm,

While sweetness, modesty, and spotless truth,

Beam from thy soul, and brighten ev'ry charm!

May heaven to thee its choicest gifts impart,

Beyond what wealth bestows, or pride pursues,

With ev'ry virtue animate thy heart,

And raise thy efforts to the noblest views!

h ons

(B)

In transport wrapt may each fond parent see

Thro' rising years those virtues still improve,

While every tender care now selt for thee,

Thy heart repays with never-ceasing love.

When pleasure smiles, and strews thy path with flow'rs,
And youthful fancy doubles ev'ry joy,
May brighter hopes attend thy gayest hours,
And point to bliss which time can ne'er destroy!

And when the pangs of woe thy breast must tear,

When pleasure fades, and fancy charms no more,

Still may those hopes the gloomy prospect cheer,

Unmov'd by grief, unchang'd by fortune's pow'r.

May love, esteem, and friendship, crown thy days,
With joys to guilt unknown, from doubt secure,
While heavenly truth inspires the voice of praise,
And bids that praise beyond the world endure!

Thro' life to virtue's facred dictates true, we produce all Be such thy joys as angels must approve, the ord T Such as may lead to raptures ever new, where slid W To endless peace, and purest bliss above!

When pleature toules, and man, the cath with flow'rs,

And youthful fahey doubles on a for-

And point to blic which time can ne'er defroy!

And when the panes of words, break must tear,

When pleasure (ades, and they charms no more,

Still may those to be cherry prospect cheer,

Unmoved by each, the bire it of bettune's power

May love, anead, the little cown thy days,

With Joys to will and to the doubt fecure,

While heaven't citet inforce the site of praife,

And hids that use is beginn in world endure!

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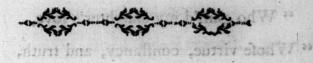
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"The could heart might move.

while all the graces was around,

"To my Louis a string,

And heighten all her charms!



" And with him comes the faithful youth,"

L O U I S A.

He comes with We have do glory crown u

- "O LEND your wings, ye fav'ring gales,
 - " And gently wave the fea,
- " And fwell my husband's spreading fails,
 - "And waft him home to me!
- "His toils and dangers all are past,
 - " And bleft with fortune's ftore
- "From distant climes he comes at last
 - "To view his native shore.

- "And with him comes the faithful youth,
 "Who gain'd my daughter's love,
- "Whose virtue, constancy, and truth, "The coldest heart might move.
- "May all the graces wait around,
 "And heighten all her charms!
- "He comes with wealth and glory crown'd
 "To my Louisa's arms.
- "Now Fancy flies to diffant days,
 "And views the lovely pair,
- "And hears the voice of general praise
 "Their matchless worth declare.
- " How shall thy mother's heart expand
 - "With joys unknown before,
- "When thousands bless the bounteous hand
 - "That gave thee wealth and pow'r!

- "Do I not fee a distant fail and god won bak
 - "O'er yonder waves appearille adadt brik
- "Our ardent vows at length prevail, and of
 - " My heart proclaims them near.
- "With us in every joy to share, and odw IdA
 - "Our much-lov'd heroes come-
- " Propitious heaven, O hear our pray'r,
 - " And guide them fafely home !" non bria-
- " Propitious heaven, O hear our pray'r,"

Louisa trembling cry'd, and b'way ale

For ah! the chill blaft wav'd her hair,

Near and more near the tempest drew,

The clouds obscur'd the sky, ib as solow A

The winds in hearfer murmurs blew,

The waves were tois'd on high:

And now they dash against the shore,

And shake the solid ground;

The thunder rolls, the torrents roar,

The lightnings shash around.——

Ah! who can paint Louisa's fear,

Her agonies impart?

The shrieks of death assail her ear,

And horror chills her heart.

At length the raging tempest o'er,

She view'd the fatal coast;

A wreck appear'd upon the shore—

She sunk,—in terror lost.

"My life! my joy! my only love!"

A voice at diftance cries:—

That voice her inmost foul could move,

She starts with wild surprize.

Now o'er the beach with eager hafte

She sees her Henry fly:—

No more she feels her terrors past,

'Twas bliss—'twas extasy.

Her aged father too appears,

He press'd her to his heart;

But as he press'd, his streaming tears

Some secret grief impart.

His much-lov'd wife in transport flies

In all their joy to share;

Yet views her lord with anxious eyes,

And feels a tender fear.

The fond embrace he oft renews,

And oft, with grief oppress'd,

The fatal wreck again he views,

And smites his trembling breast,

- "Lo! there," he cry'd, "the fad remains
 "Of my once boafted flore,
- "Is funk—to rife no more."
- "Yet should this breast ne'er heave a groan Table "For all my fruitless care: Table belong all
- " Did forrow feize on me alone, " My woes I well could bear:
- "But ah! for thee my heart must grieve, and ill "For thee I priz'd my gain; "I will like I
- "And did I then my child deceive and await to Y
 "With hopes believ'd in vain?
- "Still to our humble home confin'd, back of the Must rural tasks employ the back of the ba
- "And brighten ev'ry joy.

- "In thought, by pleafing hope inspired,"
 - "I faw my child appear, shild to ensor A "
- "By all belov'd, by all admir'd, a bal one la T
 - "The fairest of the fair boog viis of 1"
- "I faw her rais'd to pomp and state, work had "
 - "And rich in Fortune's flore:
- "I heard the praifes of the great,
 - "The bleffings of the poor. Institute to "
- "With fond delight my bosom glow'd,
 - "By foothing Fancy led, I am b war wall
- "And heaven the wish'd fuccess bestow'd-
 - "But ah! the dream is fled." W
- "And thou, dear partner of each care, and vil
 - "This anxious heart has known;
- "Thou too, with me, halt felt thy there
 - "Of hopes, for ever gone, does and ed W

" Thy	thoughts,	like	mine,	n time	to co	me,
« A	fcene of b	lifs e	njoy'd,	blida v	en wal), a

- "Till one fad moment's fatal doom
- "And thou, with me, our loss must mourn,"
 "Thy tears with mine descend;
- "And thus, alas! my wish'd return a second of the order o

While thus with agonizing fighs

They view'd the fatal place,

Louisa's mild, yet stedfast eyes

Were fix'd on Henry's face.

By her own heart, his heart she knew,

She read his virtues there:

 And every change endure,

No mean suspicion taint their love,

In just esteem secure.

And now her foul with transport glows,

And animates each grace,

A smile, beyond what pleasure knows,

- "And is it thus, my friends," fhe cry'd,
 "When every ftorm is past,
- "When all our fears at once subside, "Thus do we meet at last?"
- "O lift with me your hearts to Heav'n

 "In strains of ardent praise,
- "With transport own the bleffings giv'n,
 "To crown our future days.

- " How oft my fervent prayers arose hong same?
 - "While terrors shook my foul, a views had
- "To Him who could the from compose,
 - " And winds and waves controul? In the all
- "My prayers are heard—my fears are gone,
 - " My much-lov'd friends I fee,
- " I feel a joy till now unknown, ___ A
 - "And can ye grieve for me?
- " Content I shar'd an humble fate,
 - " Nor wish'd in courts to thine;
- "The airy dream which pleas'd of late,
 - "With joy I now refign. " Wood and I "
- "What tho' no foenes of gay delight will O
 - " Amuse each idle guest, has to animal at a
- " No coffly luxuries invite was tracing at this was
 - "To share the splendid feast,

- "Yet Peace and Innocence fhall finite, wold !
 - "And purer joys afford,
- "And Love fecure from doubt or guile Holl"
 - "Shall bless our humble board. " BAA "
- "What tho' we boast nor wealth nor pow'r,
 - " Each forrow to relieve, It of change of "
- " A little, from our little ftore, " the ship about 1"
 - "The poor shall yet receive; when had "
- "And words of peace shall soothe the woe
 - "Which riches could not heal, " io " "
- "And fweet benevolence befrow
 - "An aid which all must feel;
- "Beyond the reach of fortune's pow'r,
 - "Her gentle force extends,
- "She chears affliction's darkest hour,
 - "And joy her steps attends.

- "The here to narrow bounds confin'd,
 - "Ordain'd to lowly views,
- " For ever free, the virtuous mind
 - "Her glorious path pursues;
- "In profp'rous state, o'er all she show'rs
 - "The various bleffings given;
- "In humble life exerts her pow'rs
 - " And trusts the rest to Heav'n.
- "The lofty dwellings of the great
 - "Full many a wretch contain,
- "Who feel the cares of pomp and state,
 - "But feek their joys in vain:
- "Yet starting from his short repose
 - " Alarm'd at ev'ry blaft,
- "With anxious fear he dreads to lose #

was finan roll as

"That good he ne'er could tafte:

- "And oft beneath the filent shade
 - "A noble heart remains,
- "Where Heaven's bright image is display'd,
 - "And ev'ry virtue reigns:
- "Sweet peace and joy that heart shall find
 - "Unmov'd by grief or pain,
- "Be fuch the lot to us affign'd, which makes a "
 - "And fortune's frowns are vain.
- "O ye who taught me first to know and and a
 - " Bright Virtue's facred flame, vonsilist I
- "To whom far more than life I owe,
 - "Who more than duty claim-
- "Ah! let me dry each tender tear,
 - "And ev'ry doubt destroy,
- "Dispel at once each anxious fear,"
 - " And call you back to joy.

- "And thou, my HENRY, dearer far no book "
 - "Than fortune's richest prize,
- "I know thy heart --- and thou canst dare
 - "Her treasures to despise: " Her treasures to despise:
- "A purer blifs that heart fhall prove
 - "From care and forrow free,
- "Content with innocence and love,
 - "With poverty and Me."

In transport loft, and freed from fears,

The happy parents fmil'd, and iv

And blushing dry'd the falling tears,

And clasp'd their matchless child.

Her HENRY fix'd in filent gaze

Beheld his lovely bride,

"O Heav'n, accept my humble praise!"

At length entranc'd he cry'd.

- "To all my ftorms and dangers past,"
 - " If joys like thefe fucceed, which has a
- "My utmost wish is crown'd at last,
 - "And I am rich indeed." I have lind?
- "Then rife, ye raging tempests, rife,
 - " And fortune's gifts deftroy—
- "Thy Henry gains the noblest prize,
 - " He feels the pureft joy.
- " Extatic blifs his heart shall prove,
 - " From care and forrow free,
- "While bleft with Innocence and Love,
 - "With boundless wealth-in thee.
- " Sweet Hope o'er every morn shall shed
 - "Her foul-enliv'ning ray,
- " Celestial Peace, by virtue led,
 - "Shall cheer each clofing day.

- "Far from ambition's train remov'd,
 "And pleasure's giddy throng,
- "Our blameless hours, by Heav'n approv'd,
 "Shall gently glide along.
- "O may I catch that facred fire "Which animates thy breaft!
- "Like thee to noblest heights aspire,
 "Like thee be truly blest!
- "Thus shall the pleasing charm of love
 - "Bright Virtue's force increase-
- "Thus every changing scene shall prove "The road to lasting peace:
- " And thus, thro' life, our hearts shall know?
 - "A more than mortal joy,
- "Beyond what fortune can bestow,
 - "Or time, or death, destroy."

ENVY, A FRAGMENT.

ARGUMENT.

ENVY, her character; her dwelling near the road that leads to the Temple of VIRTUE. A fruit tree gives shelter and refreshment to travellers, she tears all the buds to prevent it, &c. A lamb takes shelter from the snow in her hut; she tears down the roof that it may not protect him, and leaves it so, that none may ever find shelter there. - Disturbs all travellers. - Schemes laid to defeat her .- Nothing will do but the shield of Truth, which is so bright that none dare carry it, because they cannot themselves stand it. At last Innocence, attended by Modestr, undertakes it. Envy attacks them with Fury, throws a dart, which instead of hurting, only strikes off the veil which hid the face of Modesty, and makes all the world admire her. Envy blushes for the first time; INNOCENCE holds up the shield .-ENVY is dazzled, and becomes almost blind;—she slees from them, and wanders about the world, trying to hurt every body, but being too blind to direct her darts, though they fometimes do harm, yet they always recoil upon herfelf, and give her the feverest wounds.

late to the free of The money of the second this left was address you they are your was not because one of the first the control of the control of the control of the control of in the state of th could be a finished and a suit for the proof of the proof ENTROPERSON THE THE PROPERTY OF THE PARTY OF I that the metters is a recommend to make the second to make the well available and the transfer at a properties 1 2 7 The territory of the territory of the second transfer to the second Local sciences a ferror and the southern bone group to be to the own extill the public or a said reset for all to the said more by a first than a second real second and the second estand of the which is that it fill the fill the fill that the country Enter the state of the second and the first the second of the second of the second of the second of . I has been an intenting one of a common harma



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Agam Vaca trembles thro her deep dr

Agent the waves on heat he magneters

The braventy miles lead a tuneful band.

E Y,

A FRAGMENT.

And Freedom's fearless conspunmented acts with line

Y E pleasing dreams of heavenly Poesy,
Which oft have sooth'd my throbbing heart to rest,
And in soft strains of sweetest minstrelsy
Have lull'd the tumults of this anxious breast,
Or charm'd my soul with pleasures unposses'd:
How sweet with you to wander all the day
In airy scenes, by Fancy's pencil dress'd,
To trace the windings of her devious way,
To feel her magic force, and own her boundless sway.

Or dares thro' differed fine and lone futurity.

II.

See at her call the awful forms arise

Of ancient heroes, moulder'd in the tomb;

Again Vice trembles thro' her deep disguise,

And Virtue triumphs in a dungeon's gloom,

Or smiles undaunted at a tyrant's doom.

Again she waves on high her magic wand—

The faded glories rise of Greece and Rome,

The heavenly muses lead a tuneful band,

And Freedom's fearless sons unnumber'd hosts withstand.

E pleasing discust of the enly Poets,

And now to foster scenes my steps she leads,
The sweet retreats of Innocence and Love,
Where freshest flow'rets deck th' enamell'd meads,
And Nature's music warbles through the grove,
'Mongst rocks and caverns now she loves to rove
And mark the torrents tumbling from on high,
And now she soars on daring wings, above
The vast expanse of you etherial sky,
Or darts thro' distant time, and long suturity.

IV.

And oft when weary nature finks oppress'd

Beneath the load of fickness and of pain,

When sweetest music cannot lull to rest,

And present pleasure spreads her charms in vain,

Bright Fancy comes and bursts the mental chain,

And bears the soul on airy wings away,

Well pleas'd it wanders o'er her golden reign,

Enjoys the transports of some distant day,

And Pain's suspended force a moment owns her sway.

V.V

Ev'n in the loneliest wild, the deepest shade,
Remote from ev'ry pleasing, social scene,
New wonders rise, by Fancy's pow'r display'd;
She paints each heavenly grace with gentle mein,
Celestial Truth, and Innocence serene,
And Hope, exulting still in suture joy,
Tho' dangers threat and tempests intervene;
And Patience, ever calm tho' cares annoy,
And sweet Benevolence, whose pleasures ne'er can cloy.

VI.

In dangers firm, in triumphs ever mild,
The awful form of Fortitude appears,
Pure joy, of heavenly Piety the child,
Serenely smiles, unmov'd by grief or fears,
Soft Mercy dries Affliction's bitter tears,
Still bleft in ev'ry bleffing she bestows:
While Friendship's gentle voice each forrow cheers,
Sweet are her joys, and pleasing e'en her woes,
When warm'd by Virtue's fire the facred ardour glows.

VII.

Thus Fancy's pow'r in solitude can charm,

Can rouse each latent virtue in the heart,

Preserve the heavenly spark for ever warm,

And guiltless pleasures ev'ry hour impart.

Yet oh! beware—lest Vice with fatal art

Should taint the gift for Virtue's aid design'd;

Lest Fancy's sting should point Assistion's dart,

Or empty shadows check th' aspiring mind,

By vain delights subdu'd, or vainer sears consin'd.

VIII.

For oft when Virtue prompts the gen'rous deed,

And points the way to gain the glorious prize,

Imagin'd ills her upward flight impede,

And all around fantassic terrors rife:

Ev'n Vice itself can Fancy's pow'r disguise

With borrow'd charms, enchanting to betray:

Oh then let Reason watch with cautious eyes,

Secure its active force in Virtue's way,

Then slack the rein at will, and free let Fancy stray.

IX

Thus musing late at evening's silent hour,

My wandring footsteps sought the lonely shade,

And gently led by Fancy's magic pow'r,

Methought at once, to distant realms convey'd,

New scenes appear'd, by mortal ne'er survey'd;

Such as were sabled erst in fairly land,

Where elsin knights their prowess oft display'd,

And mighty Love inspir'd the warlike hand well.

To seek adventures hard at Beauty's high command.

X. /

Full many a path there was on ev'ry fide,

These waste and wild, and those beset with flow'rs;

Where many a pilgrim wander'd far and wide,

Some bent to seek gay Pleasure's rosy bow'rs,

And some to gain Ambition's losty tow'rs;

While others view their labours with disdain,

And prize alone the gifts which Fortune show'rs;

With careless steps some wander o'er the plain,

And some with ardor strive bright Virtue's hill to gain.

XI.

But many foes in ev'ry path were feen

Who strove by ev'ry art to stop the way;

Here Indolence appear'd with vacant mein,

And painted forms of terror and dismay;

And there the Passions rose in dread array,

And fill'd with clouds and darkness all the air;

While empty fears and hopes alike betray,

And Pride with Folly join'd, destructive pair!

Drew many from each path, then lest them to despair.

XII.

Yet still distinguish'd o'er the hostile band,

By all detested, and to all a foe,

Pale Envy rose; while trembling in her hand,

Her poison'd shaft still aim'd some deadly blow,

Her eyes still wander'd in pursuit of woe:

For her, in vain rises the cheerful morn,

In vain the slow'rs with freshest lustre glow,

Vain all the charms which Nature's face adorn,

They cannot cheer a heart with ceaseless anguish torn.

XIII.

Beside the way that leads to Virtue's shrine,
This wicked hag her fav'rite dwelling chose,
Around her walls did baneful nightshade twine,
And twisted thorns did all her hut compose;
And still from morning's dawn to ev'ning's close,
Some horrid purpose would her thoughts employ;
For never could her heart enjoy repose,
Nor e'er her restless spirit taste of joy,
Save when her cruel arts could others' peace destroy.

XIV.

The sprightly voice of guiltless Pleasure's train,

The pleasing smile which Peace and Virtue wear,

Whose gentle force might charm the sense of pain,

Suspend distress, and smooth the brow of care,

Still with new pangs her cruel heart would tear:

But when she heard Affliction's bitter cries,

Or view'd the horrid form of dark Despair,

A transient gladness lighten'd in her eyes—

But transient still and vain are Envy's wretched joys.

Builde the way that leade to Winter Christia.

This wicked hog her favrite deciling challe, he have the Around her walk did haneful algorithms ewine.

And twisted thorns did all the first compete, but And first from modifing's dawn to evicing's club.

Some horrid purpose would her droughts employ; For never could the beart only repose,

Nor e'er her reffices frint tathe of javi. The sales of savi.



In many a lonely walk and filent feeds,

Phich leads to profit the prost forms bills:

NEWYEAR.

and the privious does your said to the boat

Bell in the croised of asbounded blife,

TIS past—another year for ever gone
Proclaims the end of all;—with aweful voice
It calls the foul to thought:—Awhile she turns
From present scenes, and wanders o'er the past;
Or darting forward strives to pierce the veil
Which hides from mortal eyes the time to come.

O Thou, to grateful mem'ry ever dear!

Whom fond affection still delights to name!

Whom still my heart exults to call my Friend!

In Fancy yet be present.—Oft with Thee,

In many a lonely walk and filent shade, My foul holds converse; -- oft recalls the hours When pleas'd attention hung upon thy voice, While the pure dictates of celestial Truth In Friendship's gentlest accents charm'd my ear, And footh'd each anxious thought, and shew'd the way Which leads to present peace, and future bliss:-Tho' now far diftant, yet in thought be near, And share with me Reflection's facred hour. And oh! to Thee may each revolving year Its choicest bleffings bring! May heavenly peace-To every thoughtless mind unknown—pursued In vain thro' fcenes of vifionary good— That peace which dwells with piety alone— Still on thy steps thro' every stage attend! And purest joy from Virtue's facred source Bleft in the thought of many a well-spent day, Blest in the prospect of unbounded bliss, Cheer every hour, and triumph in the last!

As when a traveller, who long has rov'd

Through many a varied path, at length attains

Some eminence, from whence he views the land Which late he pass'd—groves, streams, and lawns appear,

And hills with flocks adorn'd, and lofty woods;
And ev'ry charm which Nature's hand bestows
In rich profusion decks the smiling scene—
No more he views the rugged thorny way,
The steep ascent, the slippery path, which led
High o'er the brink of some rude precipice;
Unnumber'd beauties scarce observ'd before
At once combine to charm his raptur'd view,
And backward turning, oft in transport lost,
His toils and dangers past no more are felt,
But long and tedious seems the road to come.

Thus oft, when youth is fled, when health decays,
And cares perplex, and trifling pleasures cloy,
Sick of vain hopes, and tired of present scenes,
The soul returns to joys she feels no more,
And backward casts her view:—then Fancy comes,
In Memory's form, and gilds the long-past days,
Recalls the saded images of joy,

Paints every happy moment happier still;
But hides each anxious fear, and heartselt pang,
Each pleasure lost, and hope pursued in vain,
Which oft o'erspread with gloom the gayest hour,
And taught ev'n Youth and Innocence to mourn.

To the benefit of the Call land

O Happiness, in every varied scene, Thro' toil, thro' danger, and thro' pain, purfued! Yet oft when present scarce enjoy'd; -when past. Recall'd to wound the heart, to blaft the fweets Yet given to life: How are thy votaries, Missed by vain delusions, thus deceiv'd? Let rifing Hope for ever on the wing Still point to distant good, to perfect blis; While confcious of superior pow'rs, the foul Exulting hears her call, and longs to foar To scenes of real and unfading joy. Yet while on earth, some feeble rays are shed To cheer the mournful gloom: -- Olet not man Reject the proffer'd gift!—with innocence And gratitude enjoy'd, each present good Beyond the fleeting moment may extend

Its pleafing force.-When Nature's varied charms In all the gayest lustre of the spring Delight the wond'ring view; -while every grove With artless music hails the rising morn, The sportive lambkins play, the shepherd sings, Creation fmiles, and every bosom feels The general joy: O fay, from scenes like these Shall not the fweet impressions still remain Of Innocence, and Peace, and focial Love, To bless the future hour? ---- When the glad heart Exulting beats at Friendship's facred call, And feels what language never can express; While every joy exalted and refin'd, And each tumultuous paffion charm'd to peace, Owns the fweet influence of its matchless power: (That power which ev'n o'er grief itself can shed A heavenly beam, when pleasure courts in vain, And wealth and honours pass unheeded by:) Shall joys like thefe, on Virtue's basis rais'd, Like Fancy's vain delutions pass away? O no !-Nor time nor absence shall efface The ever dear remembrance; -ev'n when paft,

When deep Affliction mourns the bleffing gone,
Yet shall that bleffing be for ever priz'd,
For ever selt.—When heaven-born Charity
Expands the heart, and prompts the liberal hand
To soothe distress, supply the various wants
Of friendless poverty; and dry the tears
Which bathe the widow's cheek, whose dearest hope
Is snatch'd away, and helpless orphans ask
That aid she cannot give:—Say, shall the joy
(Pure as the sacred source from whence it springs)
Which then exalts the soul, shall this expire?
The grass shall wither, and the slower shall sade,
But Heaven's eternal word shall still remain,
And Heaven's eternal word pronounc'd it bless.

Ye calm delights of Innocence and Peace!

Ye joys by Virtue taught, by Heaven approved!

Is there a heart, which lost in selfish views

Ne'er selt your pleasing force, ne'er knew to share

Another's joy, or heave a tender sigh

For forrows not its own;—which all around

Beholds a dreary void, where Hope perhaps

May dart a feeble ray, but knows not where To point its aim, for real good, unknown, While present is pursued, but ne'er attain'd Is there a heart like this?—At fuch a fight, Let foft Compassion drop a filent tear, And Charity reluctant turn away, margandana fiel ad T From woes she ne'er shall feel, nor can relieve. But oh! let those whom heaven has taught to feel The purest joys which mortals e'er can know, With gratitude recall the bleffings given, Tho' grief fucceed, -nor e'er with envy view no and I That calm which cold indifference feems to thare, And think those happy who can never lose, and the Headure 19 and the H That good they never knew; -for joys like these And never, never shall succeeding woes and resident of Efface the bleft impression; -Grief itself Retains it still; while Hope exulting comes To fnatch them from the power of Time and Deatn, And tell the foul-They never shall decay.

The strange violatudes of grief and joy,

When Youth and Pleasure gild the smiling morn, And Fancy scatters roses all around. What blissful visions rise! In prospect bright Awhile they charm the foul: but fcarce attain'd. The gay delufion fades.—Another comes, The foft enchantment is again renew'd, And Youth again enjoys the airy dreams Of fancied good. - But ah! how oft ev'n these By stern Affiction's hand are fnatch'd away, Ere yet experience proves them vain, and shews That earthly pleasures to a heavenly mind Are but the fliadows of fubstantial blis? But Pleasure rais'd by Virtue's powerful charm Above each transient view, each meaner aim, Can bless the present hour, and lead the soul To brighter prospects, rich in every good, Which man can feel, or heaven itself bestow. the mind with 18 while Hope coulding comes

While thus returning o'er the long-past scenes
Of former life, the mind recalls to view
The strange vicissitudes of grief and joy,
O may the grateful heart for ever own

The various bleffings given; nor dare repine At ills which all must share; or deem those ills From chance or fate (those empty names which veil The ignorance of man) could ever flow; But warn'd alike by Pleasure and by Pain, That higher joys await the virtuous mind Than aught on earth can yield: in every change Adore that Power which rules the whole, and gives, In Pleasure's charms, in Sorrow's keenest pangs, The means of good,—the hope—the pledge of bliss.

Excititing of a med challed linner appear, Thou rising year, now opening to my view,
Yet wrapp'd in darkness—whither dost thou lead?
What is Futurity?—It is a time When joys, unknown to former life, may shed Their brightest beams on each succeeding day; When Health again may bloom, and Pleasure smile Prefumptions mortal, cease: O turn chine con (By Pain no more allay'd,) and new delights
On the care mansions of the file fless, one of the care with the control of the care with the c On every changing season still attend; And checlustise hold and Each morn returning wake the foul to joy From balmy flumbers, undiffurb'd by care;

Success still wait on Hope, and every hour abnother than the In peace and pleasure gently glide away. But ah! how rare on earth are years like this ! wold In the dark prospect of Futurity Far other scenes than these may yet remain; Affliction there may aim her keenest shafts To tear the heart,—while pain and fickness waste all The feeble frame by flow confuming pangs, And eafe and comfort loft are fought in vain; For there, perhaps, no friendly voice may cheer The tedious hours of grief, but all around Expiring joys and blafted hopes appear, that sylling New week fucceed to work, and every good On earth be fnatch'd away. How then shall man Salute the joys, unknown to former life, way thed
When joys, unknown to former life, way thed
When joys, the same to former life, way thed
Their brightest beams on each succeeding day; In speechless anguish the impending storm? Presumptuous mortal, cease: O turn thine eyes On the dark manfions of the filent dead, On every changing featon i And check the bold enquiry; -never more The rifing fun may shed its beams on thee; diny flumbers, Perhaps, even now, the fatal hour is come

Which ends at once thy earthly hopes and fears,
And feals thy doom thro' vast eternity.—
How awful is the thought! and who shall say
It is not just? What mortal shall disclose
The dark decrees of heaven?—But grant, to life
A longer date assign'd,—another year
On earth bestow'd,—in deepest shades conceal'd
Its good or ill remains, no mortal hand
Can draw the veil which hides it from thy view:
Hence then, ye airy dreams by fancy led!
Vain hopes, and vainer fears—deceive no more!
In native lustre bright let Truth appear,
With her pure beams illume the dark unknown,
And shew what man of future days can know.

What is Futurity? It is a time

By heaven in mercy given, where all may find

Their best, their truest good,—the means, the power,

To elevate their nature,—to exert

Each nobler faculty,—and still to rise

In every virtue.—Here the best may find

Improvement: for what mortal e'er attain'd

Perfection's utmost point?—And here ev'n those
Who long by vice and folly led astray
Forsook the paths of wisdom and of truth,
May yet return, and with new ardour seek
That long-neglected good, which, though despis'd,
Rejected once, may here be yet attain'd.—

Know then, whoe'er thou art on whom high heaven.

Another year of life will now bestow,

That year may lead thee to eternal peace,

May cancel follies past, redeem the time

In thoughtless dissipation once abus'd,

Dispel the shades of vice, the gloom of care,

Call forth each latent virtue, and impart

New strength, new hopes, and joys which ne'er shall fail.

Tourierk his wain parquir, could his views

Then hail, bright prospect of the rising year!

The school of virtue, and the road to bliss!—

No more the shades of doubt are spread around;

No more ideal pleasures deck the scene

With airy forms of good, which Fancy's self

Scarce dares enjoy; no more by serror led

A train of woes in long succession rise,

And deepest horror o'er the time to come

Extends her baleful influence;—by the power

Of Truth subdued, at once they disappear,

And surer hopes, and brighter views, arise,

Than Pleasure e'er could give, or Pain destroy,

To chase each vain delusion far away,

And shew the glorious prize which suture days

May yet attain.—This, this alone is sure:

The rest, involv'd in dark uncertainty,

But mocks our search:—But oh! how blest the path

(Whate'er it be) which leads to endless rest!——

Then, let Affliction come;—shall man complain Of seeming ills, which heaven in mercy sends
To check his vain pursuits, exalt his views,
Improve his virtues, and direct the soul
To seek that aid which ne'er can fail,—that aid
Which all who seek shall find?—Oh! in the hour
Of deepest horror, when the throbbing heart
Oppress'd with anguish can sustain no more,
May Patience still, and Resignation, come

To cheer the gloom! -not fuch as his who boafts Superior powers, a mind above the reach sew rised sid'T Of human weakness, yet with ardour seeks we and as O The frail support of transitory praise; and broved read of Or his, who trembling at an unknown power, anso bn A While worlds unmipotence, warm ablow slidW And struggling checks the murmurs of his breast and But that fweet peace, that heartfelt confidence asw oo'T (By heavenly hope and filial love inspir'd, now sid till to' 3 In Truth's inviolable word feetire comes (struct all Which pain and forrow never can destroy gunt A vit ya Which smile triumphant in the gloom of woe, aldest yM And own a Father's power, a Father's loves no am of O'er all prefiding. Bleft in thoughts like thefe on ya The mourner's heart still feels a fecret joy v views oud I Which pleasure ne'er could yield: no marmors now Disturb its peace; but every wish refigned von hard but. To wisdom, power, and goodness infinite, Celeftial hope and comfort beam around O'er all the prospect of succeeding time, And never-fading glories close the scene. May Falmer Mill.

O Thou, great fource of every good by whom This heart was taught to beat,—these thoughts to range O'er the wide circuit of the universe, prises whemuil 10 To foar beyond the farthest bounds of time, we list od T And pant for blifs which earth could ne er bestow While worlds unnumber'd tremble at thy power and all And hofts celestial own their loftiest strain adgrand bak Too weak to tell thy praise; O how shall man and tud E'er lift his voice to Thee? - Wet at thy cally want ya Thy fervant comes. O hear my humble prayer Tal By thy Almighty power direct fustain) bus nisq doid VI My feeble efforts; and whate'er the lot wind slimit daidVI To me on earth affign'd, O guide me still, I a nwo baA By the bleft light of thy eternal truth, ambiend lie re'O Thro' every varied scene of joy or woe; a namuom of I Support my weakness by thy mighty aid, and said would will will be a support my weakness by thy mighty aid, and and a support my weakness by thy mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid, and a support my weakness by the mighty aid. And lead my foul to Peace-to Blifs-to Theeli diuflici To wildom, power, and goodness infinite,

Celeftial hope and comfort beam around O'er all the prospect of successing time, And never-sading clories close the scene.

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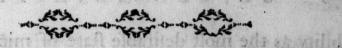
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IT is a common observation, that in this world we stand more in need of comforts than of pleasures. Pain, sickness, losses, disappointments, sorrows of every kind, are sown so thick in the path of life, that those who have attempted to teach the way to be happy, have in general bestowed more attention on the means of supporting evil, than of seeking good;—nay, many have gone so far as to recommend insensi-

bility as the most desirable state of mind, upon a dispposition, that evil (or the appearance of evil) so far predominates, that the good, in general, is not sufficient to counterbalance it, and that therefore, by lessening the sense of both, we should be gainers on the whole, and might purshase constant ease, and freedom from all anximity by giving up pleasures which are always uncertain, and often lead to the severest sufferings: and this, taking all circumstances together, it has been thought would be a desirable

and the same principle much serious advice than the same principle much serious advice has been bestowed on the young, the gay, and than been bestowed on the young, the gay, and than happy, to teach them to be moderate in their pursuits and wishes, that they may avoid the pangs of disappointment in case they should not succeed; to allay the pleasure they might reserve from the enjoyment of every good they are.

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poffess, by dwelling continually on the thought of its uncertainty; to check the best affections of their hearts, in order to fecure themselves from the pain they may afterwards occasion; in flort, to deprive themselves of the good they might enjoy, from a fear of the evil which may follow: -which is fomething like advising a manufacto keep his eyes constantly shut, as the most certain way to avoid the fight of any difagreeable object ings: and this, taking all him umfances togo-

Those on the other hand who are in a flate of affliction, are advised to moderate their grief, by confidering that they knew before-hand the uncertainty of every good they possessed; "That nothing has befallen them but what is the common let of mankind; that the evil confits chiefly in the opinion they form of its that what is independent on themselves, cannot really touch them but by their own fault, and then concern cannot make things better than they deflict

are. Many other confiderations of the fame kind are added, to which probably no person, under the immediate influence of real affliction, ever paid the least attention, and which, even if they are allowed their greatest force, could only filence complaints, and lead the mind into a state of insensibility, but could never produce the smallest degree of comfort, or of happiness.

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In order to determine whether this be really of the way to pass through life with the greatest case and satisfaction, it may not be useless to enquire in what state the mind of man wouldwhe, supposing it really to have attained that incompensating the pain and pleasure, which has been represented as so desirable:—I speak of a mind possessed of its full powers and saculties, and capable of exerting them; for there may be some who from natural incapacity, or want of education, are really incapable of it, and can drudge

drudge on through life with scarce any feelings or apprehensions beyond the present moment:—
But if these are supposed to be the happiest of mankind, then the end of the argument will be,

"In happiness the beast excels the man,

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"The worm excels the beaft, the clod the worm."

And it seems scarce possible to suppose any rational creature (not under the immediate influence of passion) to be really so far convinced of this, as to wish to exchange his situation in the scale of being, with the beast, or the clod. If then we suppose the mind in full possession of its powers, is it possible to suppose, that the way to enjoy happiness, or even peace, is by preventing their exertion? If positive pain and pleasure are taken away, if all the objects proposed to it make no impression, will the mind therefore be at ease? Far from it surely. On the contrary, it will be torn in pieces by wishes which will

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will have no object whereon to fix; it will feel in itself powers and capacities for happiness, but finding nothing to make it happy, those very powers will make it miserable; -having no motive for action, no object to pursue, every rising day will prefent a blank which it will be impossible to fill up with any thing that can give pleasure; and the wish of every morning will be that the day were past, though there is no profpect that the next will produce any thing more. fatisfactory. Could it be possible for any person really to have attained to fuch a state as this, inflead of finding it a state of ease and satisfaction, we should see him weary of himself and all around him, unhappy with nothing to complain of, and without any hope of being ever otherwise, because he would have no determinate wish, in the accomplishment of which he could promise himself any enjoyment,

trace, it will be torn in pieces by wither which

But, happily for mankind, a state like this is not to be attained by any thinking person; and those who place their notion of happiness in mere freedom from suffering, must be reduced to envy the happiness of the beasts of the field;

—for it is not the happiness of man,

Those indeed, who, from a state of excessive suffering, are suddenly relieved, and restored to ease of body and mind, may, at the time, sed more joy from that ease than they would have selt from the greatest positive pleasure; but then that joy will be transient indeed, since it arries only from a comparison of past sufferings, the sense of which is quickly lost; and as soon as the mind returns to its natural state, it seeds again the want of that enjoyment for which it was sormed, and becomes miserable, not from any positive sufferings, but merely from the want of happiness.

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Those who take pleasure in arguments which answer no other purpose but to exercise their ingenuity, may amuse themselves with disputing whether this inextinguishable thirst after happiness be really a defirable gift, and whether it might not have been happier for man, to have been formed without that activity of mind which prompts him continually to feek for fome enjoyment; but to those who feel its force, it is furely a more important point to enquire how it may best be satisfied; and whether it may not be possible to regulate those affections which they cannot suppress, and, by directing them to proper objects, to find in them a fource of happiness, which, though it can neither prevent fufferings, nor take away the fenfe of them, may yet be felt at the fame time, and ferve in a great degree to counterbalance the effect where to column but me is celay of . His to

nagging may enove a fource of innerent delight.

It must, I believe, he allowed, that every man who resects on his own situation, will find that it has its pleasures and its pains,—unmixed happiness or misery not being the lot of this life, but reserved for a suture state: the happiness of life must then be estimated by the proportion its joys bear to its sorrows; and if what has been before supposed concerning the state of the the mind be just, he will not be found to be the happiess man who has the sewest sorrows, but he whose joys overbalance his sorrows in the greatest degree.

This then should be our aim in the pursuit of happiness:—not to conquer the sense of suffering, for that is impossible; not to suppress our desires and hopes, for that (if it were possible) would only debase the mind, not make it happy:—but to cultivate every faculty of the soul which may prove a source of innocent delight,—

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to endeavour as far as possible to keep the mind open to a sense of pleasure, instead of sullenly rejecting all, because we cannot enjoy exactly what we wish;—above all, to secure to ourselves a lasting fund of real pleasures, which may compensate those afflictions they cannot prevent, and make us not insensible, but happy in the midst of them.

It is very certain that nothing can fully do this, except Religion, and the glorious prospects it offers to our hopes;—this is the only source of dation of lasting happiness,—the only source of never-failing comfort. While our best affections are fixed on any thing in this world, they must always give us pain, because they will find nothing which can fully fatisfy them; but when once they are fixed on infinite Perfection as their ultimate object, the subordinate exercises of them will furnish many sources of pleasure and advantage, and

and should be cultivated, both with a view to present and suture happiness.

this is not the case, where the intentions are

It feems strange to observe, that there are few, if any, in the world, who enjoy all the bleffings which are bestowed upon them, and make their fituation in life as happy as it might be. Wherever the felfish passions are indulged to excess, this must always be the consequence; for none can be happy while they make others miferable. Whoever is possessed of any degree of power, from the greatest monarch on the throne, to the master of the meanest cottage, must depend for his happiness on those over whom that power is exercised, and whether he will or no, must share in the sufferings which he inflicts, and feel the want of that satisfaction, which he might have received from a different employment of his power. The truth of this observation has been experienced by all who ever

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endeavoured to purchase their own happiness at at the expence of that of others: but even where this is not the case, where the intentions are good, and the pleasures of life are not embittered by the fense of guilt, it often happens, that disappointments bring on disgust; the pleafures which were expected are not found, and therefore those which might be found, are undervalued; the mind is diffatisfied, and feeks for reasons to justify itself for being to, and when forlows are fought for, it is not difficult to find them. Such a disposition cast poison every pleasure, and add numberless imaginary evils to those which must inevitably be met with in the path of life. By degrees the activity of the foul is loft; every forrow appears infupportable; every difficulty unconquerable; no object is thought worth purfuing; and life itself becomes a burden, alle en lie power, . The entropy and lo in my ingre observation Nes been camericaced by a bollon ev To guard against the satal effects which disappointments are apt to have upon the mind, is a point of the utmost consequence towards passing through life with any tolerable degree of comfort and satisfaction; for disappoints ments, more or less, must be the lot of all.

pecking heart forms attachments before reafin

At the first entrance into the world, when the imagination is active, the affections warm, and the heart a stranger to deceit, and consequently to suspicion, what delightful dreams of happiness are formed! Whatever may be the object in which that happiness is supposed to consist, that object is pursued with ardour;—the gay and thoughtless seek for it in dissipation and amusement; the ambitious, in power, same, and honours; the affectionate, in love and friend-ship:—but how sew are there who find in any of these objects that happiness which they expected? Pleasure, same, &c. even when they

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are in any degree obtained, still leave a void in the soul, which continually reminds the possession, that this is not the happiness for which he was formed; and even the best affections are liable to numberless disappointments, and often productive of the severest pangs. The unsuspecting heart forms attachments before reason is capable of judging whether the objects of them are such as are qualified to make it happy; and it often happens, that the satal truth is not discovered till the affections are engaged too far to be recalled, and then the disappointment must prove a lasting forrow.

But it is not necessary to enumerate the disappointments which generally attend on the purfuits of youth, and indeed the prospect is too painful to dwell-upon; the intention of mentioning them is only to guard against the effects they may produce.

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The imagination has painted an object which perhaps is not to be found in this world; that object has been purfued in vain: but shall we therefore conclude, that no object is worth purfuing, and fink into a listless, inactive state, in which we must grow weary of ourselves, and all the world?

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fections of their hearts will prove the fource of nothing but pleasure;—those who are farther adlvanced in life, are much too apt to run into the contrary extreme. The error of the first, even taking it in the worst light, is productive of some pleasure as well as pain; that of the last, serves only to throw a damp over every pleasure, and can be productive of nothing but pain. It leads indeed to the most fatal consequences, since it tends to make self the only object, and the heart which is merely selfish must ever be incapable

of virtue and of happiness, and a stranger to all the joys of affection and benevolence, without which the happiess state in this world must be insipid, and which may prove the source of many pleasures, even in the midst of the severest afflictions.

The fire of the training the new confidence of the

In every state of life, in spite of every disappointment, these should still be cherished and encouraged; for though they may not always bestow such pleasures as the romantic imaginations of youth had painted, yet they will still bestow such as can be found in nothing else in this world; and indeed they are necessary in order to give a relish to every enjoyment.

I mention an affectionate and a benevolent difposition together, because I believe, when they are genuine, they never can be separated, and, perhaps, the disappointments so often complained

only to throw a damp over every pleasing and

of, may lometimes be occasioned by a mistake upon this subject; for there is a selfish attachment which often usurps the name of friendthip, though it is indeed fomething totally different. It is an attachment like that which a mufician feels for his inftrument, or a virtuolo for his pictures and his statues; the affection is not fixed on the object itself, but merely on the pleasure received from it. Such an attachment as this is liable to mamberless little jealousies and uneafinelles; the fmallest doubt is sufficient to awaken its fears, the most trifling error excites its referement, and that referement is immediarely expressed by complaints, and often by converfation. upbraidings.

True friendship is not indeed less quickfighted; it watches with a tender and anxious solicitude to promote the welfare and happiness of the object which it loves;—it is a kind B

of microscope which discovers every speck, but then the discovery does not excite anger and resentment, still less could it lead to unkindness and upbraidings;—it inspires a concern like that which we feel for our own errors and impersections, and produces an earnest defire, and sincere endeavour to remove them.

With fuch a friend, the heart may appear just as it is, and enjoy the pleasure of an unbounded confidence;—but with those whose affection is founded on a regard to themselves, every word and action must be weighed, and the fear of giving offence must throw a restraint over every conversation.

not fixed on the object itfelf.

The real friend will be disposed to love all those who are any way connected with the object of his affection, he will be sincerely interested for their welfare, and will wish to gain their affection and promote their happiness. The felfish will view them with a jealous eye, continually apprehensive that they may rob him of some part of a treasure which he would wish to engross.

It would be eafy to carry on the contrast much farther; for indeed it might be shewn in almost every instance. But what has been said may be sufficient to shew how very wide is the difference between that fort of artachment of which a selfish heart is capable, and that which alone deferves the name of real friendship, though it is often too indiscriminately given to both: the one is an enemy to general benevolence, the other flows from the same source, and belongs to the same character.

Such a disposition, it must be allowed, may prove the source of many pleasures; but it may be objected, that it will prove the source of many

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many forrows also: and indeed, in this imperfect state, this truth is too certain to be disputed. But if it can be proved that on the whole it affords more joys than forrows, that will be sufficient to the present purpose; if it be allowed that the happiness of man must consist in positive enjoyment, not in mere freedom from suffering. And surely much more than this might casily be proved, since it not only can afford pleasures of the most exalted kind, and give new relish to every other pleasure, but even in the midst of the most painful sufferings it ever occasioned, it can at the same time inspire a secret satisfaction, of which those who never felt it, can hardly form any idea.

With such a disposition, power and riches may be real blessings: since they surnish frequent opportunities of bestowing happiness, and confequently of enjoying it in the highest degree.

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But even without these advantages, the truly benevolent, in whatever situation in life they may
be placed, will find numberless sources of pleafure and delight, which to others must be for
ever unknown. All the happiness they see, becomes in some fort their own; and even under
the pressure of the greatest afflictions, they can
rejoice at the good which others enjoy; and sar
from repining at the comparison, they find in
the thought of it, a pleasure and sarisfaction to
which no suffering of their own can render them
insensible; but which, on the contrary, prove
a powerful cordial to help them to support those
sufferings.

Even the face of inanimate nature fills them with a fatisfaction which the infenfible can never know, while they are warmed with gratitude to the Giver of every good, and joy at the thought that their fellow-creatures share those blessing

In another the disconvenient, from consections of

bleffings with them. They may even experience fomething like the pleasure of bestowing happiness, while they rejoice in all that is bestowed, and feel in their hearts that they would bestow it if they could.

comes in four fort their can; and ever the

It is true indeed, that they must share in the forrows of others, as well as in their joys; but then this may often lead to the heavenly pleafure of relieving them, if not as fully as they could wish, yet at least in some degree; for true benevolence can discover numberless methods of relieving diffrefs, which would escape the notice of the careless and insensible. When relief is not in their power, some expressions of kindness, and the appearance of a desire to give comfort and affistance, may at least contribute to foothe the wounded mind, and they may still enjoy the pleasure which attends on every endeavour to do good, even on the unfuccessful; and philling

and when they are placed beyond the reach of this, and can only offer up a fecret prayer for those whose sufferings they cannot alleviate, even this will be attended with a heartfelt fatisfaction, more than fufficient to suppress every wish that they could behold the forrows of others with indifference, if it were possible that such a wish could ever arise in a truly benevolent heart.

Such a disposition will be a powerful preservative against that weariness of mind which is fo often an attendant on what is generally esteemed a happy situation in this world.

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Those who are freed from cares and anxieties. who are furrounded by all the means of enjoyment, and whose pleasures present themselves without being fought for, are often unhappy in the midst of all, merely because that activity of mind, in the proper exercise of which our hap-This said.

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piness consists, has in them no object on which it may be employed. But when the heart is fincerely and affectionately interested for the good of others, a new scene of action is continually open, every moment may be employed in fome pleafing and ufeful pursuit. New opportunities of doing good are continually prefenting themselves; new schemes are formed, and ardently purfued; and even when they do not fucceed, though the disappointment may give pain, yet the pleasure of felf-approbation will remain, and the pursuit will be remembered with fatisfaction. The next opportunity which offers itself will be readily embraced and will furnish a fresh supply of pleasures; such pleafures as are secure from that weariness and disgust, which sooner or later are the consequences of all fuch enjoyments as tend merely to gratify the felfish passions and inclinations, and which always attend on an inactive state of mind, from whatever

whatever cause it may proceed; whether it may be the effect of satiety or disappointment, of prosperity or despair.

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Even in the most tristing scenes of common life, the truly benevolent may find many pleasures which would pass unnoticed by others; and in a conversation, which to the thoughtless and inattentive would afford only a tristing amusement, or perhaps no amusement at all, they may find many subjects for pleasing and useful reflections, which may conduce both to their happiness and advantage; and that not only by being continually upon the watch for every opportunity of doing good to others, even in the most tristing instances, (which alone would afford a constant source of pleasure) but also by the enjoyment of all the good they can observe in others.

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If any action is related, or any expression dropped, which indicates true goodness of heart, they will be heard with satisfaction; the most trisling instance of kindness and attention will be received with a fort of pleasure, of which the selfish can form no idea. Every appearance or description of innocent happiness will be enjoyed, every expression of real friendship and affection will be felt, even though they are not the objects of it.

In short, all the happiness, and all the virtues of others, are sources of delight to them; and it is a pleasing, as well as useful exercise to the mind, to be employed, when engaged in society, in seeking out for these;—to trace to their spring the little expressions of benevolence which often pass unnoticed;—to discover real merit through the veil which humility and modesty throw over it;—to admire true greatness of mind, even in the

they may find many fulgods for mirafing and

the meanest situation in life, or when it exerts itself upon occasions supposed to be trisling, and therefore, in general, but little attended to.

In these, and in numberless instances of the same kind, much real pleasure might be sound, which is too generally overlooked, and which might prove the source of many advantages both to ourselves and others; for those who really enjoy the good of others, will certainly wish and endeavour to promote it. And by such exercises as these, the best affections of the heart are continually called forth to action, and the pleasures which they afford may be enjoyed and improved in every different situation in life; for these are pleasures, which, more or less, are within the reach of all.

In these, the rich and prosperous may find that satisfaction which they have sought in vain in felfish gratifications; and the afflicted may yet enjoy that happiness which they are too apt to imagine is entirely lost:—but the felfish heart can neither enjoy prosperity, nor support affliction; it will be weary and dissatisfied in the first, and totally dejected in the last.

In order to administer consolation to the afflicted, the usual methods are, either to endeavour to lessen their sense of the evil, by shewing them that it is not really so great as they imagine; or by comparing it with greater evils endured by others; or else to drive it from the thought by the hurry of dissipation and amusement.

The first of these methods may serve to display the talents of the person who undertakes it, and perhaps such arguments may sometimes prevail upon vanity to assume an appearance of sortitude. But how can he, whose heart feels the pangs pangs of real affliction, be convinced by argument that he does not feel it? or what relief can it give to his fufferings, to be told that another fuffers more? Nor can diffipation and amusement afford a more efficacious remedy, fince in these the heart has nothing to do:—in the midst of the gayest scenes, and surrounded by all that the world calls pleasure, it will shrink into itself, and feel its own bitterness with redoubled force.

It is vain to endeavour to take from the wretched, the sense of suffering; pain and grief must be felt; they can neither be subdued by argument, nor lost in dissipation; and while they remain, it is impossible to enjoy that ease which by some is represented as the greatest good of man—they must exclude it:—But must they therefore exclude all positive happiness? Surely no. The wounded heart may still be open to H 4 enjoyment,

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enjoyment, and here it must seek for consolation; it cannot indeed be insensible of pain, but it may yet be sensible of pleasure. And happy indeed are they who have acquired a relish for such pleasures as pain and sorrow cannot take away; since these, sooner or later, must be the lot of all.

the world walls of course, it will lived to

Of this kind are the pleasures of affection and benevolence; they enlarge the heart, they prevent it from dwelling on its own forrows, and teach it to seek for happiness in the good of others; and those who in their happiest days were accustomed to do this, will not become insensible to such pleasures, because they are themselves in a state of suffering. Every instance of kindness, every friendly endeavour to give ease and comfort, will still rejoice the heart; the pleasure of seeing others virtuous and happy, may still be felt; the earnest desire

to make them so, may still be cherished; and that desire is in itself a pleasing sensation. The endeavour which it excites affords still higher pleasure; and when that endeavour is blessed with success, the benevolent heart will feel a real joy, to which it's own sufferings cannot render it insensible.

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By every fuch exertion, the mind will gain new strength, and enjoy new pleasure; its native vigour, which forrow had depressed, and which no interested views could have called forth to action, will be restored by benevolence;—the wounded heart may seel the delight of self-approbation;—in short, the afflicted may enjoy the best pleasures of the happy.

But after all, it must be allowed that all our pleasures, in this imperfect state, even those of the most refined and exalted kind, are liable

Friends may be removed by absence, or by death; the saults and impersections of those we love, may wound the heart; affection may be repaid with unkindness, and benefits with ingratitude; the most earnest endeavour to relieve the distressed, may prove unsuccessful; and the sincerest desire to promote the happiness of others, may miss its aim: in short, every pursuit in this world may end in disappointment. And this thought might indeed be sufficient to check the ardour of the mind, and discourage the best endeavours, had we not a never-failing resource in that assistance and support which religion offers.

It is in the power of every one to secure to himself a Happiness of which nothing in this world-can deprive him;—a Hope which is not liable to disappointment;—a Friend who never

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will forfake him, and who will be always willing and able to affift him.

Those who are placed in a happy situation in this world, if at the same time they can rejoice in such thoughts as these, may enjoy the good which they posses:—Every blessing bestowed upon them will fill their hearts with love and gratitude to Him from whom it comes, and these sentiments will add new relish to every pleasure, and make them become real and lasting advantages; means to promote their eternal felicity, not hindrances to stop them in their way, as, by the perverse use of them, they too often are.

Prompted by the same love and gratitude, they will indeed rejoice in giving the best proof of them, by an earnest endeavour to do good to others; and in this aim they cannot be disappointed,

appointed, though they should prove unsuccessful; for the honest endeavour they may be certain will be accepted. The sear of losing the blessings they possess, will not deprive them of the pleasure of enjoying them; for they remember in whose hands they are; they know they shall enjoy them as long as is really best for them; and that if all else were taken from them, they are secure of an unfailing resource, an Almighty Comforter.

They confider their best enjoyments as independent on this world; the pleasures of friendship and benevolence, though here allayed by disappointment, and interrupted by death, they hope will be renewed hereaster, and enjoyed, pure and unmixed, through eternity.

The love and gratitude they feel, the delight they take in every means of expressing them, will will constitute a part of their happiness hereafter. The heavenly contemplations which exalt their minds, and make them feel that they were formed for higher enjoyments than this world affords, will raise their hopes to that state where alone they can find objects suited to them.

ballier find much more happiness within their

And thus every bleffing bestowed upon them will be so received, that it will be truly enjoyed here, and will prove a source of real and lasting happiness: and the present good will neither be allayed by anxiety, nor succeeded by weariness and disgust. While it remains, it will be enjoyed to the utmost; and when it is taken away, it will not be immoderately regretted, since that to which it owed its greatest relish will still remain, and prove a source of happiness in the days of affliction and disappointment, as well as in those of prosperity and success.

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It is very certain that there are few, if any, either amongst the afflicted, or amongst the happy, who enjoy to the utmost all the blessings which are bestowed upon them. Those who take a view of their own situation in life, with a sincere desire to make the best of it, will probably find much more happiness within their power, than in the moments of uneasiness and discontent they are apt to imagine. This observation is generally true, even of the greatest sufferers.

But let us suppose that this were not the case, for it must be allowed to be possible that all earthly comforts may be taken away:—A person who has long been struggling against the severest afflictions of body and of mind, may have met with nothing but disappointments; and in the midst of all, he may find no friend to assist and support him, and bestow that

be allayed by anxiety, nor fucceeded by winn-

that tender foothing confolation, which can almost convert afflictions into pleasures; or what is still more painful, the friend from whom he expected this may change, and embitter those sufferings he should alleviate; the endeavours to do good which benevolence inspires, may prove unsuccessful: in a word, all in this world may fail.

This is indeed a case rarely, if ever, to be met with; but as it must be allowed to be possible, let us take things in the worst light imaginable, and then consider the happiness which yet remains to balance these afflictions, in the heavenly comforts which religion offers.

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The most unhappy may yet find a Friend to whom they may freely unbosom all their sorrows with the fullest considence, and rest secure of finding that consolation which is really best

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for them, fince he is both able and willing to bestow it:—this is a happiness of which none but themselves can ever deprive them. Though slighted and neglected, perhaps oppressed and injured by the world, yet are they certain that he regards their sufferings, he hears their prayers, and will reward their patience.

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When they confider that all events are at his disposal, and these sufferings are permitted for their greater good, their submission, instead of being sull of terror and anxiety, will be an act of love and confidence;—even the wish that they could choose their own lot, will be suppressed, and they will rejoice in the thought that Infinite Wisdom and Goodness will do it for them.

When they remember that all afflictions are trials, and that, by bearing them as they ought, they

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they may best express their love and gratitude, and secure his favour and protection;—the activity of their minds will be again awakened, and their utmost efforts again exerted, with a pleasure and satisfaction which can attend on no other pursuit, since all but this are liable to disappointment. Here the intention, not the success, will be considered, and the sincere wish, when nothing more is in their power, will be accepted.

If we are engaged in the service of a friend, every difficulty becomes a source of pleasure; we exert ourselves with delight in finding means to conquer it; we even enjoy any suffering which can procure his advantage, or express our affection.

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A fatisfaction of the fame kind may continually be enjoyed by the afflicted. It is true their

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Creator; his happiness can receive no addition from the feeble efforts of his creatures; yet still, to a heart sull of love and gratitude, there is a pleasure in exerting every effort to express those sentiments, in doing or suffering any thing which may conduce to that end. In this view, afflictions may be received with real satisfaction, since they afford continual opportunities of expressing our readiness to conform to his will, even when it is most contrary to our own; and this is the strongest proof of love and confidence we are able to give; and therefore, to the heart which truly feels them, must be attended with a satisfaction such as pleasure cannot bestow.

When we read the histories of those who have voluntarily undergone the most painful sufferings, rather than transgress their duty, we admire their virtues, and esteem them happy.

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Those who receive as they ought the trials which are sent them, do all in their power to sollow their examples, and may, in a great degree, enjoy the same happiness; their aims, their wishes, are the same; like them, they bless Him who permits the trial; they would detest the thought of escaping from it, by being guilty of the smallest crime; they rejoice in suffering for his sake, and depend, with entire considence, on his assistance and support.

If at any time the affliction scems too severe to be supported, and nature almost sinks under the trial, let them anticipate the suture time, and think with what sentiments they shall look back upon it;—think, if they can, what joy it will afford them to resect, that no sufferings could ever shake their resolution; that their love to their Almighty Father, and defire to be conformable to his will, have been still the ruling principles

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of their hearts, even in the midst of the severest trials; that their afflictions have not made them neglect their duty to him, or to their sellow-creatures; that their best endeavours have been still exerted, and their entire considence ever placed in him.

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Then let them look farther still, and think of the time when all earthly joys and sorrows will be for ever passed away, and nothing of them will remain but the manner in which they have been received; let them think of the happiness of those who have been "made perfect through "fusserings," and who will then look forward to an eternity of bliss.

Will they then wish that they had suffered less? Or who would wish it now, if such are the blessed fruits of sufferings? And it depends on ourselves to make them so: for the assistance

of social and orient, whenever it was as in a second or is it also

of Him who alone can support our weakness, will never be wanting to those who seek it.

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Such reflections, such hopes, as these, can surely afford pleasures more than sufficient to over-balance any afflictions to which we may be liable in this world:—and these are pleasures which the greatest sufferer may seel, and in which the most unhappy may rejoice.

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To conclude: Religion cannot prevent losses and disappointments, pains and forrows; for to these, in this impersect state, we must be liable; nor does it require us to be insensible to them, for that would be impossible; but in the midst of all, and even when all earthly pleasures fail, it commands—it instructs—it enables—us to be happy.

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Industry of the improof front design is designed a

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of Him who alone can support our weakness, will never be wanting to those who seek it.

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Such reflections, such shopes, as these, can surely afford pleasures more than sufficient to over-balance any afflictions to which we may be liable in this world:—and these are pleasures which the greatest sufferer may feel, and in which the most unhappy may rejoice.

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To cencinde: Religion cannot prevent losses and disappointments, pains and forrows; for to these, in this imperfect stare, we must be liable; nor does it require us to be insensible to them, for that would be impossible; but in the midst of all, and even when all earthly pleasures fail, it commands—it instructs—it enables—us to be happy,

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every affembly in which the appeared, the admiration of all beholders, and the delight of all

who know her intimately, we had a second of

As feveral in the company had been acquainted.

CHARACTER of LÆTITIA.

beauty thus nipped in their bloom, impresses an

IN the midft of a chearful and animated conversation, the attention of a large company was fuddenly called off by the tolling of a neighbouring bell, and the appearance of a funeral passing by the windows. An enquiry was made whose it was? with that fort of indolent curiofity which is fometimes excited by things supposed to be no way interesting, and which hardly attends to the answer; but a gloom was spread over every countenance, when it was known to be the funeral of the young and beautiful Lætitia, who had lately been the ornament of damped 14

every affembly in which she appeared, the admiration of all beholders, and the delight of all who knew her intimately.

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As feveral in the company had been acquainted with Lætitia, the conversation naturally turned upon her character:—The thought of youth and beauty thus nipped in their bloom, impresses an awful, yet tender melancholy in the minds even of indifferent persons, which disposes them to serious thoughts, and makes them anxious to know particulars; and the accounts now given of her engaged the attention of all who were present.

Lætitia had just entered her eighteenth year, her person was uncommonly beautiful, animated by all the vivacity which is natural to that age, and all the sweetness of the most amiable character. Her youthful spirits had never been damped

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damped by ill health, nor checked by unkindness and severity; her tender parents, far from restraining her pleasures, had only endeavoured to secure them by innocence, improve them by virtue, and exalt them by religion.

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The peace and joy of her heart diffused a charm on every object which surrounded her, and every employment in which she was engaged, afforded her new pleasures;—she pursued her studies, and enjoyed her amusements, with the same spirit and alacrity;—every kindness she received filled her heart with gratitude, and all she could bestow was felt by her with that innocent exultation which true benevolence inspires, and in which vanity claims no part.

In the fulness of her heart she might have related some instance of distress which she had relieved, with the same sentiments with which

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the related any other circumstance that afforded her the greatest pleasure; for it never entered her thoughts to admire herself for such things, or talk of them as if she was surprized at herself for doing them. They appeared to her so natural, that she imagined every one would have done the like, and only thought herself more fortunate than others, when an opportunity presented itself for indulging her inclination.

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From the same principle proceeded her endeavours to please in society;—she wished to make all as happy as she could, she wished to deserve and gain affection; but she never thought of supplanting others, or endeavouring to assume a superiority; and far from desiring to lessen their merits in order to raise herself by the comparison, she was eager to procure for all, the good which she valued herself, and therefore disposed to represent all in the most savourable light:— Indeed Indeed, it cost her no difficulty to do so, because all appeared to her in that light. Happy in herself, and disposed to be pleased, her attention was naturally turned to the most pleasing circumstances, in every event, and every character.

She often appeared delighted with things which others might have confidered as trifles, and that not only in her amusements, but in the characters of those with whom she conversed. Her imagination was disposed to magnify every good and amiable quality, and every little instance of kindness and attention bestowed upon herself; but her affections, though warm and lively, were far from being indiscriminately lavished on all; her heart felt a kind word or look often much more strongly than it deserved, but its tenderest attachments were reserved for a chosen sew; and her friendship, like her benevolence.

volence, was ardent, animated, and disposed to run almost into excess.

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The same disposition appeared in other instances: she enjoyed amusements as much as
those who think of nothing but pursuing them,
and even found pleasures where many would
have thought they shewed superior sense by being
tired; but from the midst of the gayest assembly,
where her vivacity inspired pleasure to all around
her, she would have slown at the call of benevolence, friendship, duty, or religion; and far from
thinking she made a facrifice by doing so, would
have enjoyed the opportunity of exchanging a
pleasure which only amused her sancy, for one
which touched her heart.

In common conversation, her innocent sprightlines, and artless sweetness of manners, won the hearts of those who might have been inclined was a gentle earnestness in her solicitude to please, which animated every look and action, and was far different from the studied display of vanity, and the artificial infinuations of flattery; it spoke her true and genuine sentiments, kept her continually upon the watch for every opportunity of expressing her attention and regard for others, and added a charm which can hardly be described, even to the most trifling instances of them.

The worst tempers were softened in her presence, and the most gloomy dispositions could hardly avoid sharing in her pleasures; yet the greatest slow of spirits could never, even for a single moment, make her lay aside the gentleness and modesty of her character;—she even selt in a great degree that timidity which is natural to a delicate mind, but it served only to render

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her conversation more engaging and interesting; it was a diffidence of herself, not a fear of others.

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In the midst of the most playful sallies of her lively fancy, and while she was gaining the admiration of all, far from appearing to lay claim to it, her looks and manner seemed continually to solicit their indulgence, and shewed that she thought she stood in need of it; yet accustomed to encouragement from her infancy, and judging of the benevolence of others by her own, she was disposed to feel a considence in all, and to be very unguarded in her conversation; but the innocence of her heart afforded her a security which the greatest caution cannot supply;—she knew no disguise, but she had need of none.

She felt for the fufferings of others with the tenderest sensibility, but she expressed it not by boasting

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boasting of a sentiment which has no merit except in its application, but by an eagerness to assist and relieve, which made her ready to attempt even impossibilities, and by those gentle soothing attentions, from which even hopeless distress must receive some degree of pleasure.

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Her disposition to enjoy every pleasure to the utmost, made even the least success in her endeavours of this kind appear to her a happiness which could hardly be too dearly purchased.—
Her early piety, far from allaying her pleasures, had added to every enjoyment the pleasing sentiment of love and gratitude to Him by whom they were bestowed, and the animating hope of brighter joys hereaster. She daily offered up the affections of her innocent heart to Him who made it, and implored his assistance and protection, with that delightful considence which true religion can alone inspire;—without this, her

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greatest pleasures would have wanted their highest relish, and their best security; with it, she could enjoy them without anxiety, and consider them as the earnest of suture happiness.

Such was Lætitia: when in the full bloom of youth and health, which seemed to promise many happy years, she was seized with a sudden illness, which in a few days brought her to the grave.

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An account like this could not fail to excite in the mind of every hearer, reflections of the most serious kind:—such strokes as these, when youth, beauty, and gaiety, are thus suddenly snatched away, are selt even by the most thought-less characters. The young are warned to consider the uncertainty of the advantages they possess, the vanity of every earthly pleasure, and the transient nature of those qualities which are

at present the objects of general admiration; while those who are farther advanced in life, are taught still more powerfully the necessity of preparing for a change, from which even youth and health are no security. The importance of the present moment is impressed on every mind, by the thought of the uncertainty of the next. All acknowledge the folly of setting our hearts on pleasures just ready to escape from us, and the necessity of providing such comforts, as may support us in that awful hour which perhaps is now at hand, and such hopes as death itself cannot take away.

Such are the reflections which naturally occur when a sudden stroke brings home the thought of death to every mind; especially when it has fallen where there was least reason to expect it, and when youth and beauty render the object peculiarly interesting. Such reflections afford an

THE RESERVE OF THE SECRETARY SECRETARY

important and affecting leffon, which all muft, feel for the time, and of which all hould end deayour to preferve the impression.

firong imprellions and in the heavy of bufinefs. In fuch a state of mind, when we consider religion as our support and comfort in the hour of death, and as affording us a happiness which shall last beyond the grave, all must be sensible of its value, and wish to feel its force, and obey its precepts, that they may share in those blef fings which that religion can bestow. But the thought of death, even when attended with the most striking circumstances, seldom makes a lafting impression; and those who are merely; awed into religion by that confideration, may be too apt to lay it aside, when a variety of othern objects succeed, and call off their attentions one may connect the thought of it with a gloomy idea, which diffurbs their pursuits and their enjoyments, and which therefore they are gladd

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to drive away. They feel themselves well and happy; they converse with others who are fo: new fcenes arise, and present objects make a strong impression; and in the hurry of business, or of pleasure, the funeral of Lætitia is quickly forgotten. Et Holding Line Javani of 11635 1 2525 that the feithe continue to be propied winch

But it is not from her funeral alone that instruction may be derived:-The thought of her early and unexpected death must indeed impress an awe on every mind, and lead to many reflections of the highest importance to all, and which, by fuch a stroke, are shewn in the strongest and most affecting light; but those excited by her life and character may also afford many ufeful leffons, which, though lefs obvious and striking, are yet well worthy of our attention.

The pleasures of youth are often considered by those who are farther advanced in life, with a male a function

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mixture of pity and contempt, as being the effects of ignorance of the world, and of a kind of enthulialin, which embellishes every object, and feasts on imaginary enjoyments. This opinion is certainly in some degree true; for none ever lived to maturity, without feeling and lamenting the disappointment of their youthful hopes, and the loss of that pleasing illusion, which once led the mind from one enjoyment to another, and filled up the many tedious vaccancies of real life; but the disappointment of too sanguine hopes is very apt to lead to a contrary extreme.

The pleasures of youth are indeed greatly owing to the dispositions of the youthful mind; and these, it must be owned, are often the effects of illusions, which time and experience must dispel; but they are far from being always so; and many of those dispositions on which the pleasures

be preferred in its full force, bur the fame diff.

pleasures of youth are founded, are such as the wife would wish, and endeavour to present, through every period of life.

That expectation of being pleafed, which prevails to much in young perfors, is one great fource of their enjoyments. All are felt believed hand, and their hopes are not easily given up; the conviction that they shall be pleafed, makes a strong impression on the imagination, which office lasts long enough to make them telly be so, when otherwise they would have found little reason for it. This illustion caused indicated be preserved in its full source, but the same disposition to be pleased may yet remain; and there is hardly any thing of so much importance to the happiness of life easy a definity, and there is hardly any thing of so much importance to the happiness of life easy a definity, and there

We fee people feek for fortows, as if they were formerhing very scarce and valuable, which it

would be a misfortune to overlook. Would they but employ as much attention in seeking for the innocent pleasures which every different situation might afford, and accustom themselves to consider every thing in the most savourable light; such a state of mind would in itself be pleasing, and would lead to many pleasures which are too often lost, merely for want of attending to them.

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That defire to please, which is so natural to youth, may indeed be discouraged by disappointments, but if preserved through life, will prove a source of pleasures to ourselves and others. It can make even trisses appear agreeable and lengaging, and will in a great degree supply the want of every other talent, and render those who possess it always acceptable in society; often indeed much more so than those who are far superior to them in every other respect, but who

who reglect or despise those little attentions which this disposition will naturally inspired. These should, however, always be distinguished from artisice and slattery, which are the instruments of vanity, not the expressions of benevolence. These same to be the state of the same to be the

In youth, the affections of the heart are warm and lively; the pleasures, and even the hopes which they afford, are pursued, and enjoyed, to the utmost; probably they may lead to fornows and disappointments; but they know little of their own interests, who endeavour to avoid these by checking that activity of the mind, which is necessary to its improvement, as well as its happiness; or by suppressing sentiments on which our enjoyments must depend, and which (rightly directed) may prove the means of happiness here and hereafter.

The Superior to them in every other respect, but who

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of The innecence for youth mist another great fourge of vits pleafures; but this is a happinels, which, like that of health, is generally estimated bolits loss. It is not necessary to consider the fituation of a person who has been guilty of great crimes, all must be sensible that it is wretched: but many things, which, taken feparately, may appear trifles, are yet sufficient to destroy that purity of heart without which every pleafore per so maturaly all a smill this abstract solution of many pleafures which painful experience must of This indeed, in the strictest steple of the words, is not to be found in this imperfect flare, even in youth infelf; still less can it be expected in those who are faither advanced in life. "But innocence of intention, integrity of heart, and a fineere endeavour to do right, are qualities which all may poffes, and which afford a fecurity and peace of mind, fuch as they can never enjoy who are in any degree wanting in them; whose pro-11017 fessions fessions disser from their sentiments; and who indulge themselves in those little arts which variety or self-interest so often suggest, and which are so common in the general intercourse of society, that the particular instances of them are seldom made the objects of attention, or considered in the light of real faults.

to the most favourable side, is certainly by dar

The candour of mind, and unsuspecting temper so natural to youth, are also productive of many pleasures which painful experience must in some degree destroy. But how many, by the thought of this, are led into errors far more pernicious, and often not less distant from the truth; for suspicion can deceive, as well as simplicity, and frequently misses the mark as effectually, by going beyond it. How greatly is the peace of society disturbed, by offences taken which never were intended, by groundless doubts and apprehensions, and by the imputation

in reality existed. The standard and amin

nity or foll-intentil to ottom forcest, and which

To avoid all error is certainly desirable, but the one extreme is liable to it, as well as the other; and that disposition of mind, which in cases that can admit a doubt inclines rather to the most savourable side, is certainly by far the happiest for the possessor, to say nothing of the obligations which benevolence and charity lay upon us in this respect, and it doing this

Such reflections as these may naturally arise from the consideration of a Character, like that of Lætitia. Her youth affords many wieful lessons to grey hairs, as well as to those who like herself are just entering into life, and who perhaps, like her, may be allowed only a few short years to prepare themselves for eternity. Her death sets in a strong light the necessity of such

fuch preparation, ther life shews at the same

Perfection and Infinite Coolness: and the Bern

the time of affliction, and our support in the thour of death, all who have any sense of it are ready to allow; but if considered merely in that light, it is too apt to be neglected in the days of health and prosperity, or obeyed with a cold, and often reluctant submission, as a restraint with which it is necessary to comply, in order to obtain the happiness of a future state. Few consider sufficiently its importance to happiness, even in this life, and the present pleasures, as well as suture hopes, which it may afford to those in whom it is not merely a conviction of the heart, was a year of the heart, and the present pleasures, as

of those on whom the great truths which Religion reveals

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that love and gratitude which are due to Infinite Perfection and Infinite Goodness; and in whom these sentiments are the leading principles and animaling motives for every action and you have the leading by the leading principles and animaling motives for every action and you have the leading by the fine and who, thought the contract of the leading by the fine and who have the leading the land to the leading th

that they are under the guidance and protection of an indulgent Father, who can and will order all things for their real good, that every blessing bestowed in this life is not merely a present enjoyment, but an instance of his goodness, a call to that ever pleasing sentiment affectionate gratitude, and an earnest of future happiness by Such thoughts give a security to all pleasures; they are quite longer enjoyed with a trembling anxiety before a dread that the next moment may shatch them away; for the next moment depends on an Almighty Friend, with whom we dan safely entrust our dearest interest, only so

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It has been well observed, by an excellent writer, "Qu'il ny a point de sentiment plus donce "au cœur de l'homme que la confiance of fait of this betrue even in our intercourse with frail and imperfect beings, in whom we may be millaken; and who, though their intentions may be fincerely good, are often unable to help us, oand ignorant of what is best for us; how much greater enjoyment must it afford, when fixed where it can never be mistaken or disappointed! squidt lls fing bestowed in this life is not merely a present B How leacouraging is the certainty, what the who less the deepest recesses of the heart, will observe and encorpt the fecret good intertions Set have deligious de brought to effect, and the fincers endeavour which has been disappointed! and perhaps mignterpreted in this worldy of the relieve diffress, to do good to others and proof more their happiness, must give pleasure to every one who is not loft to all fenfe of goodness, but

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how greatly is this pleasure increased, if the object on whom it is exercised be endeared to us
by particular affection, or has been recommended to us by one who is so, and to whom
we can in this manner express our affection!
What spirit does this consideration give to our
endeavours, and what an exalted pleasure attends
their success! It is a particular and only a standard of the standard o

This pleafure, in the highest degree, religion adds to every exertion of benevolence, vit strengthens the ties of natural philanthropy, by shewing us in all mankind the children of one Common Parent, the objects of the same Redeeming Love, and the candidates for the same eterning happiness. In every scene of distress to which we can afford relief, it reminds has that some best Friend has assured us, that whatever is done to one of the least of these his brethren, will be considered as done unto himself: and

this

this pleasure depends not on success for the endeavour, and even the wife, will be accepted as a proof of love and gratitude offer relicionary vo mended to us by one who is fo, and to whom. From the same consideration, Religion becomes the only fure foundation of that good-hurnout which is the charm of focial life. Can being who hope in a few years, perhaps in a few hours. to be united in eternal love and happiness, be disposed to be angry with each other about trifles, and find a fatisfaction in faying on doings strengthens the ties of naturainistilavingrusm thew Thewing us in all mankind the children of one, Were Those truths felt das well as Taknow ledged, sthey must not sortly aputitainend vto Ialla violent hatriod and animolity, but must also dostehn all those little inregularities of temper, which for frequently prevent even good people from being as happy in each other as they oughtoto he or enob will be confidered as done unto himfelf: and At this

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At the same time when we are hurt by such things in others, particularly in those we truly love and value, (and from whom, therefore, a trifle can give pain) how pleasing to look forward to the time when all these imperfections shall be ended, and we shall find nothing to allay the pleasures of affection and esteem, which in this life can never be enjoyed in their utmost persection, from the mixture of human frailty, which is found in a greater or lesser degree even in truly worthy characters.

But when friendship rises to its purest heights, and meets with as little of such allay as is possible in this impersect state, still how greatly are even the refined pleasures which it affords, improved and exalted by religion! How delightful is the tie which unites two worthy characters in the noblest pursuits, when each is strengthened and animated by the other; and their pleasures.

which we still be prefered conce

forces, far from sheing callayed by the force dread of feparation, and heightened by the hope that they will be kinglish eternity being a start of the heightened and the theory will be she our pleasures and the property.

When the mind is engaged in the pursuit of improvement, and pleased with any little advance it can make; for when it delights itself with the consideration of what is beautiful and amitble in the natural or moral system; how greatly is the pleasure increased by looking forward to a time when every faculty shall be improved beyond what we can at present conceive, when we shall be qualified for the most exalted enjoyments, and all our contemplations employed on the most perfect objects their sales.

But when we endeavour to enlarge on a fubject like this, we must find all our expressions fall short of what we wish to describe

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Thefe are but a few instances of the advantages which may be derived from Religion, even in the happiest state, a faint sketch of its power to refine, exalt, and fecure our pleasures: happyo they to whom experience shall give a more perfect idea of it! They will not be reduced, in the day of affliction, to feek for comforts with which they were before unacquainted, and pleasures which they know not how to enjoy; for the best pleasures of their happiest days will remain up of allayed by any misfortune that can befall them, and the mind, long accustomed to dwell on theme and enjoy them, will grow more attached to them, as other pleasures fail, and be enabled to look forward to the stroke which shall snatch them all away, not only with calm refignation, but with joyful hope.

Far be it ever from us to limit the mercies of the Almighty, or discourage any from having recourse

With this, was would that all our expectages tall

reconfie edithem? even in their lateltomoduchts. FIP be Maint Abmais to judge of the fliand hope: pinels of the by their prefent state of mind oding oldinge of languor and dejection, a death, after or rors and anxiety, may often be fucceeded by and fect idea of it! They will not be sailered inches day of affliction, to feek for comforts with which But let those who now enjoy health and profid perity never forget, that they can have no reason to depend on hinding Religion their comfort and the nour libratesh, they do not find the he and the mind, long accustomed tosikeli antiqual and enjoy them, will grow more attached to them, as other pleafures fail, and be enabled to look forward to the stroke which shall snatch them all away, not only with calm refignation, but with joyful hope.

Far be it ever from us to limit the mercies of the Almighty, or discourage any from having a secourse and the mercies of the Almighty, or discourage any from having a secourse and the mercies of the course and the mercies of the course and the course are secourse and the course are secourse.

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recourse to them, exempting their latest motocolis. For besit allo from the to judge of the future land planets of any, by their present flate of mind. An old age of happers and elegant late of mind. An ror and markets may often be foreceded by an elegant of terms of the markets of the fire central of the markets of the fire foreceded by an elegant of them.

Directions who may enjoy health and profess of HYPO-Repair of the confidence of vice repair a layer which the short in and the open feel of the short and the short of the with the eyes of La Rochesoucault, must consider the Hypocrify as an advantage to all.

Rousseau, quoting this paffage, adds " Com

a comme celui des assassins de Celar.

" prosternojent a ses pieds pour l'eggre pour

"furement; couvrir ia mechancere du danger

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or reux manteau de l'Asseccifie, ce n'est point sa Bonorer la Vorus, c'ell l'outrager en profanant " les enfeignes," It is indeed the homage of an enemy; and of all the unonies of virtue there is thee that's none whole attacks have been more permelous, and that por culy by through diffcuile Twee deed but by feeting up an artificial image

Fin the place of real virus, and confounding the HYPOCRISIE est un hommage que le " vice rend a la vertu," fays LA Rocus-FOUCAULT: and in one fense it certainly is for for it is an acknowledgment of the superior excellence of virtue; and one who viewed mankind with the eyes of La Rochefoucault, must consider Hypocrify as an advantage to allered at brid lang

rability oppears to natural as Sincerity. Rousseau, quoting this passage, adds " Oui " comme celui des affaffins de Cefar, qui fe "prosternoient a ses pieds pour l'egorger plus " furement; couvrir fa mechancete du dange-NOR

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" reux

mioq dar'a sor, shiroquel 'l'estassansinguis ne milloniofeliul iveleugueicht obtragerienlitrofinant " fes effeignes?" i le is indeed the homage of an enemy: and of all the enemies of virtue there is Perhaps wone whole attacks have been more per-"Micions; and that not only by throwing a difguise View but by ferting up an actificial image ban the blace of real virtue, and confounding the butter writher one with the other, tilbovery ap-- Permite is Respected, and the existence of that Jiwhielps true and genaine, is trendered i doubtful westhole whole hearts do not bear refilment to yet in the daily occurrences vof. coniarrestable. it feems to be laid afide by a kind of tacit gains Pherocischardly any thing which hearfidered -redshiractedly) appears for naturalment Singerity. no Speech was given us to express our thoughts and -whethers of and to use in the express what we do not Hellie redrevend trabiance as a leaf bare unittell But alas! many fallow from his native innocence, famer "

TALI

now

Innov dares not be fincered confeious of guilt, he receivedifguife; and confeious of difguife in himnfelf he is ready to suspect it in others. 29 mon menemy anti-of Lite he enclose of virtue there is -199 Thus infincerity first made its way amongst mankind and by fuch confiderations it has fince been cherished and encouraged, though every officare in fecret bears teltimony against in and -quer amongst the greatest hypocrites; few would Jadenture openly to defend it in matters of importluances in these all are ready to declare against it, Of and Ancepity is a quality to which all lap claim; yet in the daily occurrences of common life, it feems to be laid afide by a kind of tacit baghelment few make any foruple of deviating Vironie themselves, or feem quexpect a conforbraity post in others, but deceit is practifed when

10 stocanwantiwer any purpose, want even acknow-

But alas! somerellibre greateft indifference. !sala tul

ledged on many occasions, as if it were in itself

a li is much too common, in every instance, and judge of actions, not according to what they really are, but according to the impression they make upon us. The man who would be shocked at the thought of being a butcher, will feel no remorte at impaling a butterfly and he who wantel foom to tell a folema lie, will make no forple of profelling efteem and regard which he does not feel, or of encouraging an unexperiented young woman in follies which in his heart he despites, and which he knows will render her ridiculous! Yet the merit of actions depends notion their apparent effects, nor are we fufficiently acquainted with the confequences which may attend them, to be qualified to judge how fair they may extend the his of the hand and the

when once we deviate from the flraight path, however finell the deviation may be, and how ever from the realogs for it, we can never third.

know how far we may be led aftray, nor what may be the consequences of that deviation.

Could these be known at once, the fault which was considered merely as a trisle, would often appear shocking, even to those who paid least attention to it, though in fact they can make no difference in its real nature.

re resoun unudwing; coodificate regard which o

If infincerity be in itself a fault, it must be so independent of the consequences which may follow from it; yet the most trisling consideration seems often to be thought a sufficient excuse for it, and we exem hear it pleaded for, as necessary to the peace and pleasure of society. But to whom can it be necessary? Surely to none but those who have something criminal, or at least something disagreeable, to conceal, and whose real characters will not bear the light.—

The good and amiable qualities want only to be seen as they are, in order to be pleasing and useful:

shifeful and if every heart were fuely as it ought yadabasatherdelight of fociety would bentothrow skilde all difguife, let every one express his genuoine fentiments; and appear to others which as he difguise those vices which they then it yllson ishness makes them with to engrois a larger thane But it is easier to polish the manners than to reform the heart to disguise a fault than to reofiquer invo He who can venture to appear as the inquire be what he ought to be and difficult bandanduous talk, which often requires the factiwhot of many ardarling inclination, and the exera tion of grany a painful effort :- and if there can be leany shope of attaining the same end by authorier loand caffer method; it is not wonderful that thembers are glad to have reconficted appropriate

wig This is, instacts the principal cause off that himiliadority which provails so much in the ordiomery ointencourse of society, thought there are nany surgeny; others which contribute itonit, luPhide wmakes men fendeavour to foem better thandthey really are by affuming an appearance les bhole Wirtues which they want, and endeavouring to disguise those vices which they cherist viselfishness makes them wish to engross a larger share nof effects and regard than is bestowed on others, othis introduces Flattery, which is in factoran enadeavour to purchase esteem, and even assistion, ilwith Legunterfeit coine It is playing upon the - weaknesses of ethers for our own advantage and munning the hazard of encouraging them in folly, a rimant grainb avdoradd thereby duing tham a recell and material injury, merely for the fake of locuroisting gaining the oscillation of bers are glad to have remoitedorque beriamnu e fame of others; and thus

more pain than pleasure, from a conscinosorise of charing indeed deserved the contrarpusory when that

that is not lost to every generous sentiment, could bear to receive a tribute of gratitude and goodwill, in return for professions of esteem which he never felt, and kindness which he never intended?

of those who can be pleased with such profellions, and possibly they may often be deferving of contempt; but this is no alleviation
of his fault, nor can even this excuse be always
pleased. An innocent heart may be pleased
with the flattery, (without giving entire credit to
it) when it is considered as an expression of real
kindness; conscious that its own sentiments are
warm, lively, and apt to run into excess, it may
naturally suppose the same of others; and thus
the poilon is received under a pleasing disguise,
till by degrees it grows familiar, and may produce
the most fatal effects.

True

flatter

True Politenels, like true Benevolence—the fource from which it flows, aims at the real good of all mankind, and fincerely endeavours to make all easy and happy, not only by confiderable fervices, but by all those little attentions which can contribute to it. In this it differs essentially from that artificial politenels which too often assumes its place, and which consists in an endeavour, not to make others happy, but to serve the interests of our own vanity, by gaining their favour and good opinion, though at the expense of truth, goodnels, and even of their happinels if the point in view can be obtained by desired and consideration of truth and point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained by desired and consideration of the point in view can be obtained to the point in view can be obtained to

Flattery is an effential part of this fort of politeness, the means by which it generally fuctorial part of this fort of politeness, the means by which it generally fuctorial politeness flands in need of no fuch affiftance; it is the genuine expression of the heart, it feeks no disguise, and will never

flatter.

capeds to all what he truly feels, he feel good or truly feels, he feel good or will, he finders concern for their happiness, and o will, he finders concern for their happiness, and an eacneft defire to promote it. In He will have express admiration for a fool, nor effectively bad man; but he will express benevolence beful allabeaufe he feels it; and he will endeavour to do them good, as far as may be inchisored be most fincerely withes it.

Flattery is directly contrary to this; it seeks its own rends without considering what had be the consequence with regards to other soil Its sit also established it is printed white the contract of the contract of the consequence with regards white the is printed to merital dors that it are in the white a contract of the contract of

world

Indeed

Indeed hattery, is not in general, staldresself to treat and acknowledged merital Itlahus absence observed hypone who seems to have studied litures as a squigence, that a prosessed beauty must not be a complimented upon her person, but her audence standing sheeped there she may be supposed to do more doubtful of her excellence; while does who so pretentions to beauty are but singlipated be most flattered by compliments on her person sonal charms.

Flattery is directly contrary to this; it feeks

its spinos of a characteristic and spinish and be characteristic and the spinish and a spinish and a spinish and a spinish and a spinish a spinish and a spinish and a spinish a spinish and a spinish a spinish and a spinish a spinish a spinish a spinish a spinish a spinish and a spinish a spi

Indeed

thought these talents of more consequence in a prime minister, but he was certain of his excellence in one respect, and wanted not to be told what all the world must think of him; in the other he wished to excel, and was not sure of success.

partiality which some writers are said to have expressed for their worst performances. It seems searce possible to suppose that Million really preserved his Paradise Regained to his Paradise Lost; but if he had any doubts of its success, it was very natural for him to seel more anxiety about it, and to endeavour to persuade others, and even himself, of its superior merit.

visite present and control of the standard

This is a weakness in human nature, of which thereby generally takes advantage, without confidering

fidering that by fuch means it not only encourages vanity in those to whom it is addressed, but may also draw them in, to make themselves appear ridiculous, by the affectation of qualities to which they have little or no pretensions.

other has been been been properly to the trade and redio

Nor does this artificial kind of flattery generally stop at such qualities as are in themselves indifferent; it is too often employed (and perhaps still more successfully) in disguising and palliating faults, and thereby affording encouragement to those whose inclinations were restrained by some degree of remorfe.

It is unjust, as well as ill-natured, to take advantage of the weaknesses of others, in order to obtain our own ends, at the hazard of rendering them ridiculous; but it is something far worse to lend a helping hand to those who helitate at engaging in the paths of vice, and seel a painful M

conflict between their duty and their inclination; or to endeavour to lessen the sense of duty in those who are not free from some degree of remorfe, and defire to amend. Yet thefe are, in general, the perfons to whom flattery is most acceptable; -it fooths their inclinations, and dispels their doubts, at the same time that it gratifies their vanity; it frees them from a painful fenfation, and faves them the trouble robbe difficult talk, while it affords them apprefent pleasure; and if it does not entirely conduces their feruples, at least it removes one restraints which lay in their way, the fear of being cens furedus Yet how often is all this done by those who would think themselves insufferably incl. jured if they were to be supposed capable of picking a pocket, though in that case the injury might perhaps be wrifting, and hardly worth as thefe, if arthe fame time, by being produc accustomed to polite company, they have acquiber .

If

If "he who filches from me my good name," has made " me poor indeed," what shall we fay of him, who from felfish views, perhaps merely for the fake of obtaining a trifling gratification of his vanity, has done what may lead me to deserve to forfeit that good name, even in the fmallest instance? And if he has done this by degeit, and has found means to gain affection or efterm in return for it, what other act of dishonefty can exceed the baseness of such a proceeding? But these things are too apt to make little timpression when practised in what are called trifles, though that circumstance makes no change in their real nature, and none can fay how fad the consequences, even of trifles, may uned if they weekeled the point ofed capabinsts dicking apporter though rentlar rafe the known Those who make no scruple of such methods as thefe, if at the same time, by being much accustomed to polite company, they have acqui-M 2 red moli

red a certain elegance of manners, and facility of expressing themselves, will seldom fail to please, upon a slight acquaintance; but the best actor will find it difficult always to keep up to his part. He who is polite only by rule, will probably, on some occasion or other, be thrown off his guard; and he who is continually prosessing sentiments which he does not feel, will hardly be able always to do it in such a manner as to avoid betraying himself.

Whatever degree of affection or effective with pleasure, it is required without being deferved, though at first it is gained without being deferved, though at first it will be a better and and received with pleasure, will probably, after a time, vanish into nothing, or prove a fource of disappointment and mortification to both parties: and even while the delution lasts, it is scarce possible it should be aftended with entire satisfaction to the deceiver; for deceit of all kinds, from the greatest to the tues.

most trifling instance of it, must be attended with a degree of anxiety, and can never enjoy that perfect ease and security which attends on those whose words and actions are the natural undisguised expressions of the sentiments of the heart.

Extreme to another, we sometimes see that from a dislike to this artificial politeness, which is continually glossing over faults, both in those who practise it, and those they practise it upon, a roughness, and even brutality, of manners is adopted, and dignified with the title of sincerity. Some persons pique themselves upon saying all they think, and are continually professing to do so and as a proof of this, they will say things the most shocking to others, and give them pain without the least remorie, for fear of being sufficiently bested of flattering them.

M 3

But Tom Man another, we sometimes see that from one another see that some seed to be sufficiently and some seed of flattering them.

M 3

But Tom M 19

But Tom M 20

But Tom M 3

Alas! if it is so, let them set about reforming it, and make it sit to be seen, before they make their boast of exposing it to publick view yet perhaps, there may be as much affectation in this conduct, as in the contrary extreme. Pride may think to gain its own ends by an appearance of singularity, and by setting itself above the approbation of others, as vanity does by condescending to the meanest methods, in order to obtain it.

That fincerity which is displayed with oftentation, is generally to be suspected; the conduct
which an honest heart inspires, flows naturally
from it, and those who say rough things in order
to convince others of their sincerity, give some
reason to doubt of their being perfectly convinted of it themselves.

Both

the prefent peace and pleasure of fociety, but may also lead to very fatal consequences. The flatterer encourages vice and folly, undermines the principles of virtue, and gains by fraud and artifice a degree of esteem and regard to which he has no title; the other does what he can to frighten every one from what is right, for if sincerity discovers such a heart, disguise must appear desircable; and sew consider sufficiently how much the cause of virtue must suffer whenever a good quality is made to appear in an unamiable light.

that is good and valuable; however beautiful in appearance the structure may be if it stand not on this foundation, it cannot last. But fine cerity can hardly be called a virtue in itself though a deviation from it is a fault; a man M4

may be fincere in his vices as well as in his ed virtues; and he who throws off all reftraint of og remorfe or shame, and even makes a boaff of b his vices, can claim no merit from the sincerity of he expresses in so doing.

instances, not only by those who are interested to

Liste who is fincere cannot appear amidble his of heart is wrong, and his fincerity, far from being to all to the reflect his to a virtue, ferves only to add to the reflect his to faults that of being willing to give pain to othersong and able to throw a fide that shame which shouldn't attend on every fault, whether great or small, and which is sometimes a restraint to such his are incapable of being influenced by looklet being influenced by looklet being the motives. but blooklets are the whole of the being influenced by the blooklets of the being influenced by the blooklets of the being the being the blooklets of the being the being the blooklets of the being the being the blooklets of the b

the influction they give is fornething like reamonders of designing and selection of designing going the majorithe and language of the selection of more characteristics as gentlenels is of enother, and it of thould always as

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may be sed with the disagreeable appearance of your young the property of the

Much has been faid and written on the Mb bas ject of Politchelia but those who altempt to teach has it generally begin where they should end, and one the instruction they give, is something like teaching a second elegant phrases in a language that understood, or instructing a person in militiek spied making him learn a sew tunes by membry, with an out any knowledge of the grounds of the relief as as

culiques,

The

The polish of elegant manners is indeed truly pleasing, and necessary in order to make the worthiest character compleatly amiable; but it should be a polish, and not a varnish, the ornament of a good heart, not the disguise of a bad one.

Where a truly benevolent heart is joined with a delicate mind, and both are directed by a folid and refined understanding, the natural expression of these qualities will be the effential part of true politeness; all the rest is mere arbitrary custom, which varies according to the manners of different nations, and different times; a conformity to this is however highly necessary; and those who neglect to acquire the knowledge and practice of it betray the want of some of the above-mentioned qualities and different divisions.

attalinjury is done, are things by no means in other attaliants of a periodic and and attaliants of a second attaliant of the second attaliants of

customs, in matters of indifference; like it they are figns, which though unmeaning perhaps in themselves, are established by general consent to express certain sentiments, and a want of attention to them would appear to express a want of those sentiments, and therefore, in regard to others, would have the same bad effect. But sthough the neglect of these things is blameable, those who consider them as the essential part of trule politeness, are much wider of the mark, for they may be strictly observed, where that is entitled wanting, and the same and the sential part of they may be strictly observed, where that is entitled wanting, and the same and the sential part of the mark, for they may be strictly observed, where that is entitled wanting.

flandings to discourage a timed character, to expose an ignorant, though perhaps an innocent one, with numberless other instances in which a real injury is done, are things by no means inconsistent with the rules of politeness, and are often done by such as would not go out of the room

in this manner; for though doing such things openly might be considered as ill-manners, there are many indirect ways which are just as effectual, and which may be practised without any breach of established forms. Like the Pharisees of old, they are scrupulous observers of the letter of the law in trifles, while they neglect the spirit of it and their observance of forms, far from giving any reason to depend on them, on the contrary often serves them only as a shelter, under which they can do such things as others would not dare to venture upon.

all their intercourse with those whom it is of most consequence to them to endeavour to make happy; and the unhappinels which fometimes reigns in families who really possess many good qualities, and are not wanting in mutual affection, is often entirely owing to a want of that true and fincere politeness which should animate the whole conduct, though the manner of expressing it must be different according to different circumftances. Politeness is always nedaidy rebou restant the happiness of lociety in they can do firch things as others would not dare every lituation, from the accidental meeting of strangers, to the most intimate connections of families and friends; but it must be the genuine This is also in general only put on their cannot best dress) when they are to go into company a for whenever politeness is not the natural expres-

Let us then endeavour to confider the true biel and of that ever-pleaning quality diffing guidhed by the hame of true Politenels, leaving the

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the ornamental part of it, like other ornaments, to be determined by the fashion of the place enables us to enter involver feel the semistrone

autek fende of whanlings own meanes or pain.

To enter fully into the detail of fuch a chan racter, would be an arduous talk, indeed; but the flightest sketch of what is truly pleasing; cannot fail to afford some satisfaction; and there can hardly be a more useful exercise to the mind, than to dwell on the confideration of good, and amiable qualities, to endeavour to improve upon every hint, and raise our ideas of excelon lence as high as possible. We may then apply: them to our own conduct in the ordinary occurrences of life; we may observe in what instances; we fall short of that perfection we wish to attain, endeayour to trace the cause of the want of it, in those instances, and learn not to disguise our, riors, with thangers and with friends, the fame True

character

promote the happinels of others; true delicacy enables us to enter into their feelings; it has a quick fenfe of what may give pleasure or pain, and teaches us to pursue the one, and avoid the other, and a refined understanding points out the surely means of doing this, in different circumstances, and of suiting our conductive the persons with whom we are concerned and The union of all these will constitute that amiable character, of which true politenels is the general matter and natural expression.

indeed, by other means, attain to fomething like politeness on fome occasions; but the performance who possesses them in perfection, can never be wanting in it, even for a moment, in any instance, or in any company;—with superiors and instance riors, with strangers and with friends, the same character

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character is still preserved, though expressed in different ways. Those pleasing attentions, which are the charm of society, are continually paid with ease and satisfaction, for they are the natural language of such sentiments; and to such a character it would be painful to omit them; while every thing that can give unnecessary pain, even in the smallest degree, is constantly avoided, because directly contrary to it; for no pain can be inflicted by a person of such a disposition, without being strongly felt at the same time.

A superior degree of delicacy may often be the cause of much pain to those who possess it; they will be hurt at many things which would make no impression upon others; but from that very circumstance, they will be taught to avoid giving pain on numberless occasions, when others might do it. Whenever an excess of sensibility is supposed to produce a contrary effect, we may be certain it is, in fact, an excess of selfishness.

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True delicacy feels the pain it receives, but it feels much more strongly the pain it gives; and therefore will never give any, which it is possible to avoid. Far from being the cause of unreasonable complaints, uneasiness, and fretfulness, it will always carefully avoid such things; it will know how to make allowances for others, and rather fuffer in filence, than give them unnecessary pain. It will inspire the gentlest and most engaging methods of belping others to amend their faults, and to correct those irregularities of temper which disturb the peace of fociety, without exposing them to the humiliation of being upbraided, or even of being made fully fensible of the offence they give; which often disposes people rather to seek for excuses, than to endeayour to amend. In short, it, lightens N

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lightens and directs benevolence; discovers numberless occasions for the exertion of it, which are too generally overlooked; and points out the furest and most pleasing means of attaining those ends which it pursues.

expended top all never

This earnest desire to promote the happiness of all, which is essential to true politeness, should always be carefully distinguished from that desire of pleasing, in which self-love is in fact the object; for though this may sometimes appear to produce the same effects with the other, it is by no means sufficient fully to supply its place. It is indeed a natural sentiment, which is both pleasing and useful when kept within due bounds. To gain the good-will of others, is soothing to the heart; and they must be proud or insensible, in a very uncommon degree, who are not desirous of it; but much more than this is necessary to inspire true and constant politeness in every

take

every inftance; and this defire, carried to excess. may produce very pernicious consequences. From hence fometimes proceed endeavours to supplant others in the favour of those we wish to pleafe, and to recommend ourselves at their expence, together with all the train of evils which attend on envy and jealoufy. From hence alfo flattery, and all those means of gaining favour, by which the real good of others is facrificed to our own interest; and from hence much of the infincerity which prevails in common conversation. False maxims are adopted, and the real fentiments disguised; a disposition to ridicule, censoriousness, and many other faults, are encouraged; and truth and goodness are sacrificed to the fear of giving offence; and thus an inclination in itself innocent, and calculated to promote the pleasure and advantage of fociety, is made productive of much evil, by being fuffered to act beyond its proper sphere, and to

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take place of others which should always be preferred before it.

But even considered in the most favourable light, the defire of pleafing others falls far short of that endeavour to make them happy which benevolence inspires; for the one is only exerted in fuch instances as can gain observation; the other extends to every thing within its power, and can facrifice even the defire of pleasing, to that of doing real good, whenever the one is inconfistent with the other. Yet where this is done with that true politeness which is the effect of those qualities already mentioned, it is very likely to fucceed better in the end, even as to gaining favour with all those whose favour is truly valuable; but it depends not on such circumstances, it is a settled character, which is naturally displayed in every instance without art offer) is thought to make amends to the

It may also be observed, that though a great degree of affection may subsist where this quality is wanting, yet that want will always prove an allay to the pleasure of it. We see persons who really feel this affection, who would do and fuffer a great deal to serve each other, and would confider a separation by absence or death as one of the greatest of evils; and who yet, merely from the want of this quality, lose a thousand opportunities of promoting the happiness of those they truly love and value, and often give them real pain, without ever suspecting themselves of being wanting in regard and affection, because they feel that they would be ready to exert themselves in doing them any essential service. Thus the pleasure of society is destroyed, and the supposed consciousness of possessing good qualities (for the exertion of which it is possible no opportunity may ever offer) is thought to make amends for the

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want of fuch as are truly pleafing and useful in every day and hour of our intercourse with each other.

allast doctor of enterior of it. We free perfors who

Happiness consists not in some extraordinary instance of good fortune, nor virtue in some illustrious exertion of it; for such things are in the power of few; but if they are true and genuine, the one must be practifed and the other enjoyed in the constant and uniform tenor of our lives. The perfon who, on some extraordinary occasion, does another some signal piece of fervice, is by no means fo great a benefactor as one who makes his life eafy and happy by those pleasing attentions, the single instances of which too often pass unnoticed, but which altogether form the delight of focial intercourse, and afford a calm and ferene pleasure, without which, the most prosperous fortune can never bestow happiness: Salam or tribunds of testo

There

There is a fecurity in all our intercourse with persons of this character, which banishes that continual anxiety, and dread of giving offence, which fo often throw a restraint on the freedom of conversation. Such persons wish all mankind to be amiable and happy, and therefore would certainly do their utmost to make them so; and far from taking offence where none was intended, they will be disposed to see all in the most favourable light; and even where they cannot approve, they will never be fevere in their cenfures on any, but always ready to endeavour to bring them back to what is right, with that gentleness and delicacy, which shew it is for their fakes they wish it, and not in resentment of an injury received, or with a view to assume to themselves a superiority over them. They will make allowances for all the little peculiarities of humour, all the weaknesses, and even the faults, as far as possible, of those with whom they con-

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verse, and carefully avoid whatever may tend to irritate and aggravate them, which is often done by such things as would be trisling and indifferent in other circumstances.

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This not only has a bad effect, by giving present uneasiness, but serves to strengthen a bad habit; for every fault (particularly a fault of the temper) is increased by exercise, and trifles, which might have been immediately forgotten, are kept up by being taken notice of till they become real evils. They will also carefully avoid exposing peculiarities and weaknesses, and never engage in the cruel sport of what is called "playing off a character," by leading others to betray their own follies, and make themselves ridiculous without suspecting it.

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person who suffers by it is not sensible of the injury; but it is directly contrary to that politerness which is true and sincere, because none of the qualities on which it is sounded could ever inspire such conduct, or find any gratification in it. On the contrary, they would give a seeling of the injury of which the person who suffers it is insensible. There is indeed something particularly ungenerous in this conduct; it is like a robbery committed in breach of trust, and not only the benevolent, but the honest heart must be shocked at it. To say it is deserved, is no excuse a punishment may often be deserved, but it can never be a pleasure to a benevolent heart to institut it.

But it is impossible to enter into a particular detail of the conduct which this fincere politeness would inspire on every occasion. Its motive remaining always the same, the manner of expressing

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expressing it will readily be varied as different circumstances may require; it will observe forms, where a neglect of them would give offence; it will be gentle, mild, and unaffected at all times; compassionate, and tenderly attentive to the afflicted; indulgent to the weak, and ready not only to bear with them without impatience, but to give them all possible assistance. Ever disposed to make the best of all, easy, chearful, and even playful in familiar intercourse, and on suitable occasions; since far from being a restraint upon the freedom of society, it is indeed the only way of throwing afide all restraint, without introducing any bad consequences by doing fo. It needs no artifice and disguise; it pursues no finister aims, no selfish views; but feeks the real good of all, endeavours to express what it feels, and to appear such as it truly is the solution and an infinitely also

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How pleasing were general society, if such a disposition prevailed! How delightful all family intercourse, if it were never laid aside! Even friendship itself cannot be compleatly happy without it: even real affection will not always supply its place. It is an universal charm, which embellishes every pleasure in social life, prevents numberless uneasinesses and disgusts which so often disturb its peace, and softens those which it cannot entirely prevent. It adds lustre to every good and valuable quality, and in some degree, will atone for many faults, and prevent their bad effects.

But it may be asked, how is this quality to be attained? And it must indeed be owned, that to possess it in its utmost perfection requires a very superior degree both of delicacy and good sense, with which all are not endowed. But this should never discourage any from the endeavour;

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for all may improve their talents if they will exert them, and by aiming at perfection, may make continual advances towards it. Every good quality is best understood by endeavouring to practise it.

70 B3439 III Let us confider what conduct the fentiments described would dictate on every different occafion; let us endeavour to form to ourselves the best notion of it we are able; and then watch for opportunities to put it in practice. Such an attention will discover many which were overlooked before; it will shew us where we have been wanting, and to what cause it has been owing; and point out to us those qualities in which we are deficient, and which we ought to endeavour to cultivate with the greatest care. Our sphere of action will be enlarged, and many things, too generally confidered as matters of indifference, will become objects of attention, and afford 0 15

afford means of improving ourselves, and benefiting others. Nothing will be neglected as trifling, if it can do this even in the smallest degree, since in that view even trisles become valuable. Our ideas of excellence will be raised by continually aiming at it, and the heart improved by the thoughts of being thus employed.

Above all, let us subdue those passions which often oppose what reason approves, and what would afford the truest pleasures to the heart; and let us fix all that is good and amiable on the only sure and immoveable foundation—the precepts of that Religion which alone can teach us constant, universal, and disinterested Benevolence.

endeavour to cultivate with the greatest care.

Our sphere of action will be enlarged, and many things, too generally considered as matters of indifference, will become objects of attention, and afford

Aright means of improving out dves, and have fing others. Nothing will be neglected as arriving in that do not seem in the condition do not seem in the condition do not seem in the condition of the condition valuable. Our ideas of excellence will be middle by to but not be not seem improved by the fear thoughts where the condition when the conditions of the conditions are the conditions.

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"TIS his way," faid Alcander, as Curio went out of the room: "indeed my friend, you must not mind it, he is an honest fellow as ever lived."

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"It may be fo," replied Hilario, "but really his honesty is nothing to me; and had he picked my pocket, and conversed with good humour, I should have spent a much more agreeable evening. He has done nothing but vent his spleen against the world, and contradict

" contradict every thing that was faid; and you "would have me bear with all this, because he

" does not deserve to be hanged!"

"Indeed" faid Alcander, " you do not know "him; with all his roughness, he has a worthy, "benevolent heart;—his family and friends " must bear with the little peculiarities of his "temper, for in effential things he is always " ready to do them fervice, and I will venture to " fay, he would bestow his last shilling to assist "them in distress. I remember, a few weeks "ago, I met him on the road in a violent rage "with his fervant, because he had neglected " fome trifle he expected him to have done; " nothing he did could please him afterwards, " and the poor fellow's patience was almost " exhausted, so that he was very near giving "him warning. Soon after, the fervant's horse "threw him, and he was very dangerously hurt. " Curio

"Curio immediately ran to him, carried him "home in his arms, fent for the best assistance, " and attended him constantly himself, to see "that he wanted for nothing; he paid the whole "expence; and as he has never recovered fo far " as to be able to do his work as he did before, "Curio has taken care to spare him upon every "occasion, and has increased his wages, that he "may be able to afford the little indulgencies "he wants." A harmony of will any the different

"How lucky it was," replied Hilario, "that "the poor fellow happened to meet with this " terrible accident, for otherwise he would never "have known that he had a good mafter, but " might have gone to his grave with the opinion "that he was an ill-natured churl, who cared for " nobody but himself. The other day I met one " of his nephews who had just been at dinner " with him; the young fellow was come to town

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"from Cambridge, for a few days, and had been to vifit his uncle, but happening unfortunately to be dreffed for an affembly, the old gentle—"man was displeased with his appearance, and began railing at the vices and sollies of the age, as if his nephew had been deeply engaged in them, though I believe no one is less in—"clined to them; but every thing he did or faid was wrong through the whole day, and as he has really a respect for his uncle, he came away quite dejected and mortified at his treatment of him."

"And a few days after," replied Alcander,
"when that nephew called to take leave of him,
"he slipt a bank-note of one hundred pounds
"into his hands at parting, to pay the expences
"of his journey, and ran out of the room to
"avoid receiving his thanks for it."

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"So then," returned Hilario, "if the young "man is of a fordid disposition, and thinks "money a better thing than friendship, good-"humour, and all the amiable qualities which " render life agreeable, he has reason to be per-" fectly fatisfied with his uncle; if he is not, the " old gentleman has done his part to make him " fo, by shewing him, that according to his " notions, kindness consists in giving money. " For my part, if ever I should be a beggar, "and break my bones, I may perhaps be glad " to meet with your friend again; but as I hope " neither of those things are ever likely to hap-" pen to me, I am by no means ambitious of "the honour of his acquaintance:-his good " qualities are nothing to me, and his bad ones " are a plague to all who come in his way."

"One may bear with them," replied Alcander,
where there is fo much real worth; the whole
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"world could not bribe that man to do a base action."

"So much the better for him," returned Hilario; "but really, as I said before, it is nothing
"to me; and after all, whatever excuses your
"good-nature may find for him, there must be
"fomething wrong in the heart, where the man"ners are fo unpleasant."

"He has not a good temper," faid Alcander,

"and every man has not the fame command

"over himself, but indeed he has a good heart,

"and if you knew him as well as I do, you must

"love him with all his oddities."

"His oddities are quite enough for me," returned Hilario, "and I desire to know no "more of him; he might make me esteem him, "but he could never make me love him, and it "is

" is very unpleasant to feel one of these where one cannot feel the other."

Alcander could not but be fensible of the truth of many of Hilario's observations;—he sighed in secret for the friend whose good qualities he valued, and whose foibles gave him pain; and could Curio have known what his friend selt for him at that moment, it might perhaps have gone farther than all he ever read or thought upon the subject, towards correcting a fault for which he often blamed himself, but which he still continued to indulge, and to imagine himself unable to subdue.

Perhaps neither of the parties concerned in this dispute were well qualified to judge as to the subject of it. Esteem and regard insluenced the one, and added strength to his good-nature; while the other, whose patience was wearied ch

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out by the ill-humours of a stranger, of whose merits he was ignorant, was naturally disposed to view them in an unsavourable light. But such a conversation must induce every indifferent person to reflect on the importance of a quality which could oblige a friend to blush for the person he esteemed, and make an enemy at first sight of one by no means wanting in good-nature, who came into company with a disposition to please and to be pleased, and whose disgust was occasioned by a disappointment in that aim.

Can such a quality be a matter of little consequence, which those who are punctual in their
duty in more essential points may be permitted
to neglect? Can it be a disposition so strongly
implanted in the heart of any man, that his
utmost efforts cannot conquer it?——The first
supposition might furnish an excuse for giving
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way to any fault, fince all may fancy they have virtues to counterbalance it. The last would reduce us almost to mere machines, and discourage every effort to reform and improve the heart, without which, no real and solid virtue can be attained.

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Full the accuracy people who take the incessure of a literacter, like the taylor in section who, a leavest to make a fair of cloathy and constituted that the rest was in proportion; they some their judgment from some slight circumstance, and conclude that the rest of the character must be of a piece with it.

Were all bodies formed according to the exact rules of proportion, this method of taking the site of eather would be infallible, supposing the taylor



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THERE are many people who take the measure of a character, like the taylor in Laputa, who, in order to make a suit of cloaths for Gulliver, took the size of his thumb, and concluded that the rest was in proportion; they form their judgment from some slight circumstance, and conclude that the rest of the character must be of a piece with it.

Were all bodies formed according to the exact rules of proportion, this method of taking the measure would be infallible, supposing the taylor

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but in order to find the same certainty in this method of judging of characters, we must not only suppose that the person who is to judge of them is equally well informed of all the different variations, but we must also suppose that the same motives regularly produce the same actions, and that the same feelings are always expressed in the same manner; and a very little observation is sufficient to shew that this is far from being the case.

Human nature, it is faid, is always the fame. But what is human nature?—and who could ever enumerate all its various powers, inclinations, affections, and passions, with all the different effects they may produce by their different combinations, the objects on which they may be employed, and the variety of circumstances which may attend them?

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This leaves a wide field for imagination to exert itself; but attention and observation might ferve to perplex and make us diffident of our own judgment; and as it is much easier, as well as more flattering to vanity, to judge from a first impression, than from reason and reflection. a favourable or unfavourable prejudice is apt to take the lead in the opinions formed of the actions of those about whom we are much interested; and where this is not the case, most people measure by a certain line of their own, beyond which they know not how to go; and when they meet with refinements of which they are incapable, they can form no idea of them in another wand therefore, by affigning fome other motive to fuch actions, they reduce them to their own standard; and being then able to comprehend what was unintelligible before, they conclude that their present opinion must certainly be right, and form their judgment of the rest of the character according to it.

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From these, and many other causes which might be assigned, it appears that there must always be great uncertainty in the opinions we form of the actions of others, and in the inserences we draw from particular actions concerning the general character; the obvious conclusion from which is, that we should be always upon our guard against forming an hasty judgment, or laying too much stress upon those judgments which we cannot help forming, and be very cautious that we do not suffer our own prejudices and fancies to acquire the force of truth, and influence our opinions afterwards.

Yet still, whilst we live in this world, and converse with others, it is impossible to avoid forming some opinion of them from their words and actions, and it is not always easy to ascertain the just bounds within which this opinion ought to be confined, and to distinguish between

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between the dictates of reason, and those of prejudice and imagination.

Since then we cannot shut our eyes, it may be useful to us to procure as much light as we can; not that we may be continually prying into what does not concern us, but that where we cannot avoid forming some judgment, we may do it with justice and candour; that we may learn to avoid being positive, where we must be uncertain; and to see and confess our error, where we may have been wrong.

A benevolent heart, ever desirous of considering the actions of others in the most favourable light, will indeed be less liable than any other to the bad consequences which may follow from the difficulties attending on our judgments of others: for an error on the favourable side is far less pernicious to them, or to ourselves, than B

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the contrary would be; yet every error is liable to bad consequences. The person who has formed an hasty favourable judgment, may probably in time be convinced of his mistake; having been deceived, he may grow suspicious, till every appearance of good is mistrusted, and he falls by degrees into the contrary extreme: for error cannot be the soundation of real and lasting good, since, sooner or later, it must be shaken, and then the superstructure, however beautiful in appearance, will fall to ruins.

True Charity and Benevolence certainly do not confift in deceiving ourselves and others; they do not make us blind and insensible, nor do they give a false light, to lead us aftray from the truth, and then leave us bewildered in darkness and error, seeking in vain to return, and mistrusting every appearance of light which would conduct us back again. Like all other virtues, they

they flow from the Source of Eternal Truth; they must be firmly rooted in the heart, and continually exercised in every different situation, not merely the transient effect of good spirits and good-humour, which sometimes make a person disposed to be pleased with others, only because he is pleased with himself; for then he will be displeased again, with as little reason, whenever the present humour gives place to another. Still less are they the effect of weakness of judgment, and want of discernment and penetration, which, in fact, are more likely to lead to the contrary extreme.

That they are sometimes considered in this last point of view, may perhaps be one of the chief reasons for that want of them which so often appears in general conversation. The vanity of displaying superior talents, is very prevalent, and it is often much more from this principle,

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principle, than from real ill-nature, that the faults and imperfections of the absent are exposed. To gain admiration is the object of pursuit; any other way by which it might be attained, would answer the purpose just as well; but unfortunately all others are more difficult, while this is within the reach of all; for the weakest have penetration enough to discover imperfections in those whose excellencies are far above their reach.

Those who have no solid virtues of their own may assume a temporary superiority, by declaiming against the faults of others; and those who have neither wit, nor any talents to amuse, may yet raise a laugh by exposing what is ridiculous, or may be made to appear so. A little more of that penetration which they are so desirous of being thought to possess, might help to a farther insight into themselves and others, and

and they might perhaps find that they have only been exposing what was obvious to everybody, and gaining the reputation of ill-nature, in fact without deserving it (any otherwise than by inattention;) for admiration was their point in view, and it is very possible that the consequences of what they said, might never enter their thoughts; and that they would have been really shocked had they considered them in their true light. But raising themselves, not depreciating others, was the object of their pursuit; and the means of attaining it were considered merely as such, without any attention to their consequences.

Perhaps some rigid censor, who heard the conversation, may fall into an error of the same kind with their own, and for want of sufficiently penetrating their motives, may suppose them lost to all sense of candour and benevolence, and

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actuated folely by malice and ill-nature; while

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a person of real discernment would have avoided the errors of both; and not from weakness, but from strength of judgment, would have acted a more charitable part: for nothing is more just than the observation of an excellent author: "Ce n'est point au depens de l'esprit qu'on est "bon." The faults and follies are often the most obvious parts of a character, while many good qualities remain unnoticed by the generality of the world, unless some extraordinary occasion call them forth to action, a lo ansam ada as fach, without any attention to their confe-

It is wonderful to observe, how many unfall vourable and unjust opinions are formed, merely by not fufficiently confidering the very different lights in which the fame action will appear to different persons on different occasions. How many things are faid in general conversation, from thoughtleffness and mattention, from a flow barring

of spirits, and a desire to say something, which will not stand the test of a severe censure, and which, considered separately, may appear in such a light as the speaker never thought of. Not only the ill-natured, but the superficial observer, may often be missed by such appearances, and shocked at things which want only to be understood in order to secure them a more savourable judgment.

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The disposition of the hearer, as well as that of the speaker, may also contribute greatly to make things appear different from what they really are; and great allowances should be made for his own passions and prejudices, as well as for those of others; for though they may be supposed to be better known to him, yet it is evident that every one, while under their immediate influence, is very ill qualified to judge how far they may affect his opinions

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A person who is under any particular dejection of spirits, and seels that a kind word or look would be a cordial to his heart, may be overcome by the mirth of a cheerful society, and inclined to attribute to insensibility what perhaps was merely owing to ignorance of his situation, and the lively impression of present pleasure; while another, whose heart is elated by some little success which his imagination has raised far above its real value, may be shocked at the coldness of those, who being more rational, and less interested, see the matter in its true light, and therefore cannot share in his joy in the manner he expects and wishes.

What multitudes of unfavourable and unjust opinions would be at once removed, if we could put ourselves in the place of others, and see things in the light in which they appear to them,—the only way of forming a right estimate of their

For his own pullops may properly have self-ref

their conduct in regard to them. But while we judge of the actions of others by our own feelings, or rather by our own reasonings, upon what we choose to suppose would be our feelings on the like occasion, we must be liable to continual mistakes.

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To feel for others, is a quality generally claimed by all, and which certainly, in some degree, feems to be implanted in human nature; they must be insensible indeed, or something far worse, who can see others happy without being pleased, or miserable, without sympathising in their fufferings, and wishing to relieve them. But to enter fully into the feelings of others, to be truly fensible of the impression every circumstance makes in their situation, is much more difficult, and more uncommon, than at first fight may appear; and yet; unless we could do this, there must always be great uncertainty in our P 3 opinions

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opinions of their conduct; and it may afford no Imall fatisfaction to a person of true benevolence, when he feels the pain of being obliged to think unfavourably of another, to confider at the fame time, that if he knew all, he might find many reasons to abate the severity of the censure which he hears pronounced by others, and to which he is unable to give a fatisfactory answer, becaufe, according to appearances, it feems to orce, decreas to be imply have been deferved.

Most people actimuch more from their feelings, than from reason and reflection; those who confider coolly of circumstances in which they are no way interested, may lay a plan of conduct which may appear to them to rational and natural, that they wonder how any one could miss it, while those who are engaged in action, are often hurried on by the impulse of the present moment, and without having any bad intention, noinigo

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may fall into such errors as the cool reasoner would think almost impossible; or perhaps sometimes, without considering the matter, they may nife to heights of excellence which would never have occurred to him, and which, for that reason, he may probably be unable to comprehend, and therefore very liable to misintenpret.

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It may generally be observed, that in every science a slight and superficial knowledge often makes a person vain and positive, while long and attentive study, and a deep insight into the real nature of things, produce a contrary effect, and lead to humility and dissidence; this may be partly owing to that desire of displaying what they posses, which is often found in those who possess but little, and are therefore ambitious of making the most of it, in order to impose upon the world by salse appearances, and prevent a dissovery of that poverty which they wish to P4 conceal;

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conceal; but it is also often owing to a real misapprehension of things.

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The superficial observer considers the object only in one point of view, which perhaps is new to him, and therefore strikes his imagination strongly; and it does not occur to him that it may be confidered in other lights, and that, upon farther enquiry, he might find reason to change his opinion, or at least to doubt of what at first appeared to him clear and evident. Pleafed with what he has acquired, and ignorant of what farther might be acquired, he is fatisfied and positive; while those who are farther advanced, fee a vast field of knowledge open before them, of which they are fenfible that they can explore only a very fmall part; and by taking an enlarged view of things, and observing how often they have been deceived by confidering them in a false light, are taught to avoid being positive, tive, where they are sensible their knowledge is impersect.

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This may be applied to the study of the human heart, as well as to every other, in which we can only judge from appearances. Those who know least are often most ready to decide, and most positive in their decisions; and positiveness generally gains more credit than it deserves. The consequences of this are perhaps more pernicious in regard to this subject than any other, because it requires much less penetration to discover faults and weaknesses, than real and solid good qualities.

From hence may appear the injustice of supposing, that persons of deep knowledge and observation of mankind are to be avoided, as being inclined to pass the severest judgments on the conduct of others. Those indeed who harbour

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harbour any criminal defigns, and conceal vice under the mask of hypocrify, may tremble under the eye of a keen observer; for such an one may fee through their deepest difguises, and expose them in their true light when it is necessary, in order to prevent the mischief they might do. He may also detect the fallacy of an assumed merit, and false virtue, which have passed upon the world for real; but he will fee at the fame time the allowances which candour may make for every fault and weakness; he will discover many an humble excellence which feeks not to display itself to the world, and many an instance of true goodness of heart, and delicacy of sentiment, expressed in trifling circumstances, which would pass unobserved, or perhaps be totally misinterpreted, by a person of less observation and knowledge of mankind; he will also be more open to conviction, and ready to acknowledge a mistake, because he is not under the neceffity zurodand

ceffity of endeavouring to impose upon the world by a falle appearance of knowledge, which always indicates a deficiency in what is true and genuine.

Ignorance alone pretends to mallibility. A person of real knowledge is sensible that he must be liable to error, and has not the fame reason to be asraid of acknowledging it in any particular instance; and if his knowledge be joined with true benevolence, he will be contimually watching for an opportunity to change his opinion, if that opinion has been formed on the unfavourable fide, or at least to discover fome good qualities which may counterbalance the fault he could not help observing. For the fame reafons, he will be always ready and wil-Hing to observe an alteration for the better in those of whom he has thought most unfavourably, inflead of being glad (as is formetimes the tireis case R

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case with others) of any new instance which may serve to confirm the opinion formerly pronounced, and asraid of any thing which may contradict it. He will always remember, that the worst character may improve; and the serverest judgments ever pronounced by the ignorant and ill-natured, even those which have been assented to with regret by the sensible and benevolent, may afterwards be changed: but the first will be asraid and unwilling to acknowledge that they have been obliged to change their opinion; the last will be ever ready to do it, and not ashamed to own it, when they can observe a change of conduct.

Knowledge is indeed quick-sighted, but ignorance is improperly represented as being blind; it rather furnishes a false light, which leads into a thousand errors and mistakes. The difference between them does not consist in the number of their

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their observations, but in the truth and justness of them. Penetration may discover those faults and weaknesses which really exist, but ignorance will fancy it has discovered many which never existed at all; and it is difficult indeed to convince ignorance of a mistake.

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It may also be observed, that those qualities which dispose us to make a right use of the knowledge of mankind, contribute at the same time to increase that knowledge. The heart which is merely selfish does not understand the language of benevolence, disinterestedness, and generosity, and therefore is very liable to misinterpretit; while those who seel themselves capable of great and worthy actions, will find no difficulty in believing that others may be so too, and will have an idea of a character which can hardly ever be perfectly understood by those who seel nothing like it in themselves.

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Vice, even in spite of itself, must pay a reverence to virtue, considered in general, but the most exalted heights, and most refined instances of it, are far above its comprehension. This observation holds not only in regard to such characters as are entirely abandoned to vice, but to all the lesser degrees of it, which always, more or less, tend to inspire suspicion, and make it difficult to understand an opposite character, or believe it to be such as to an honest and good heart it would immediately appear.

It is impossible to read or hear the observations of those who are celebrated for the deepest knowledge of mankind, without being hurt to observe that vice and folly, with the means of playing upon them, and making advantage of them, are made the general objects of attention; while true goodness of heart, and rectitude of character,

language of bonevolence, diffurerefiedness, and

character, are hardly ever mentioned. And yet, if such things can exist, (and what must his heart be who believes they do not) he who leaves them entirely out in his account, must have but an impersect knowledge of mankind.

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Another way in which a flight and fuperficial knowledge of mankind is very apt to miflead, is that love of reducing every thing to general rules which is always found in those whose views are not very extensive. A few such rules are easily remembered; and they have an appearance of conveying a great deal of knowledge at once, which often procures them a savourable reception, not only from those who are desirous of concealing their ignorance under an appearance of knowledge, but even from such as might be capable of detecting their fallacy, if they would give themselves the trouble of examining them.

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To fay that all men act from pride, felf-interest, &c. and then to explain every action accordingly. is much easier than to trace the motives of different actions in different characters, and discover the various fources from whence they fpring; and this is much more flattering to vanity, than to acknowledge ourselves unable to explain them. A general rule, which has been found to answer in fome instances, is a most valuable acquisition to those who talk more than they think, and are more defirous of the appearance of knowledge and penetration, than of the reality; and fuch rules are often repeated from one to another, without being fufficiently examined, till they gain the force of truth, and are received as maxims, which it would be thought unreasonable to controvert men to round to inlight thin suit

The necessity of using metaphorical language, to express the sentiments of the heart, may perhaps

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haps often have given occasion to mistakes of this kind; the qualities which belong to the literal fense of the word, are applied to it when used metaphorically; and from a habit of connecting the word with those qualities, such reasonings often pass current, though a little attention might eafily have discovered the mistake on which they are founded. This is still more likely to happen when the fame metaphor is used to express different sentiments, which from the poverty of language upon fuch fubjects must fomerimes happen. Jidar Jinigi Halot ban

The words warmth and heat, (for example) originally denoting the properties of fire, have been metaphorically used to express those of affection, and those of anger or resentment. This circumstance alone has probably given rife to an observation often repeated, and very generally received, " that a warm friend will be equally

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" warm in his anger and refentment, and confe" quently will be a bitter enemy." It would be just
as rational to say, "he will burn your singers;" for
it is only from reasoning upon words without ideas,
that either the one or the other can be afferted.

reasonings often pass current, thought a little

That tender affectionate disposition, which constitutes the character of a warm friend, and disposes him even to forget himself for the sake of the object beloved, is not more different from the qualities of natural fire, than from that proud and selfish spirit which inspires violent anger and resentment. To the first (according to the expression of an elegant writer) "la haine seroit "un tourment;" but the last finds his satisfaction (if that word can ever be applied to such a character) in the indulgence of his hatred, and the endeavour to express it.

A very little attention to the real qualities of these characters, might surely be sufficient to

shew that they are widely different, though the habit of using the same words to express them, has led to an habitual connexion of the ideas, and prevents this difference from striking us at first light.

The same would be found to be the case in many other instances, where general observations have been received, merely because they sound plausible, and are repeated so often that they are believed of course, without enquiring into the truth and justice of them. And when such are made the ground-work of the judgments formed in particular instances, those judgments must be liable to numberless errors, which will easily gain ground, because they savour a received opinion.

That this method of judging by general rules, on subjects so various and complicated as the dispositions of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart, is very hable to entirely and the subject of the human heart and the subject of the s

error, should alone be sufficient to put us on our guard against it; but there is an additional reason for this, from the probability that they may be sounded on observations drawn from the most unfavourable views of human nature; the effects of bad qualities being in general, more extensive, and more apparent, than those of good ones, since the last are frequently employed in preventing mischief, and they are scarce ever taken notice of. They also make the deepest impression; for all are sensible of the evils they have suffered; sew pay sufficient attention to those they have escaped.

Whenever, therefore, the application of a general rule disposes us to an unfavourable judgment in any particular instance, that circumstance should render it suspected, and make us less ready to admit the conclusions which may be drawn from it.

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This again may ferve to thew that perfons of enlarged views, and extensive knowledge, are far from being on that account disposed to be severe, but on the contrary, if they make a right use of them, will thereby be enabled to correct the errors of others, and be led to a more candid and liberal way of judging than the rest of the world is opened before us, and op world. sones fussin observation; and

They cannot indeed retain that disposition to think well of every-body, which is fometimes found in those who are just entering into life, and know not how to fulpect any infincerity in words, or bad defign in actions; this belongs only to youth and inexperience, and therefore cannot last long in any one. A little knowledge of mankind must destroy the pleasing illusion, and shew a world far different from what the imagination of an innocent and benevolent heart had represented it. Q 31 mon from ic. Q

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Such a discovery is unavoidable. That there are vices and follies in the world must be evident to all who are not quite ftrangers to it; and there can be no dependance on a favourable opinion founded on ignorance, and which time must destroy. It is when this ignorance, is difpelled (as it must be) that the prospect of the world is opened before us, and opinions are formed upon observation; and then the worst parts of it, the consequences attending vice and folly, are in general most exposed to view, while a greater degree of attention and penetration is necessary, to discover the humble excellence, and fecret influence of virtue, to convince us that actions are often far different from what they appear to be,-that our judgments of them must always be uncertain, and that therefore reason and justice require us to be very diffident of them; while candour teaches us to make every allowance which the circumstances of the case

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(according to the best view we are able to take)
can admit; and charity gladly cherishes the
hope that we might find reason for many more,
if we were able to look into the heart.

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But while we admire this candid and liberal way of judging, which belongs to an enlarged mind and a benevolent heart, we should at the same time be careful not to confound it with a false kind of benevolence, which sometimes assumes the appearance of the true, and tends to produce very pernicious effects. This is, when smalles, not persons, are made the objects of what is called good nature; and excuses are sound for them, (considered in themselves) not for the persons who are, or appear to be guilty of them.

To justify, or even palliate vice, is inconsistent with truth, and beneath the dignity of virtue, and therefore can never belong to real candour, which

which is exercised on the circumstances of the person not on the crime itself. It is by no means improbable, that many may have fallen into errors of this kind with very good intentions, deceived by an appearance of indulgence towards others, which gratifies their good-nature; but fuch should remember, that whatever tends to lessen the horror of vice, must be a general of injury to all mankind, for which no advantage to dis particular persons can make amends, and perhaps few are fufficiently fenfible, how greatly the progress of vice is promoted, by the softening terms fo generally used in speaking of it, and the favourable light in which it is so often represented. By such means the mind by degrees grows familiar with what it would have confidered as an object of deteftation, had it been shewn in its true colours; and none can fay how far the consequences of this may extending sold region confined the concludes

Others

Others again are led into this way of judging by their own interest, and are glad to find excuses for what they are conscious of in them selves, and to shelter their self-indulgence under a pretence of indulgence towards others. It is even possible that they may impose upon themselves, as well as the world, by this method of proceeding, and may persuade themselves that the favourable judgments they pronounce on their neighbours, are really the effects of true benevolence.

Self-indulgence is not the only bad effect which is likely to follow from hence; for others, who observe their sentiments and conduct, and are sensible of the bad consequences they are likely to produce, may from thence be disposed to run into a contrary extreme, and to believe that a superior regard to virtue is shewn by being very severe in their censures upon the conduct

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of others, and condemning, without mercy, all those who appear to be in any degree blames worthy.

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But it should always be carefully observed, as a great and discriminating character of true candour, by which it may be distinguished from all false pretences, that the motives by which it teaches us to be indulgent towards others, are such as cannot have that effect when applied to ourselves, if we should ever indulge ourselves in those faults which we condemn in others.

We cannot fee their hearts, and know their motives; and it is very possible that many an action which is generally condemned, might, if all the circumstances were known, appear to be really deserving of commendation. Perhaps they could explain it, and clear themselves from the blame thrown on them, but are restrained

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intentions; may have done what appears for us

from doing it by confideration for others or fome other good and charitable motive, which makes them willingly submit to the censure they might avoid, and dare to do right, not only without the support of that approbation which should be the consequence of it, but even when they know it will expose them to the contrary.

Perhaps from real and unavoidable ignorance of circumstances which are known to us, they may have been induced to consider the matter in a very different light, and with very good intentions may have done what appears to us unjustifiable.

From such considerations as these, it will often appear, that what would be a fault in our situation and circumstances, is really far otherwise in those of others, or at least may be so, for ought we can possibly know to the contrary.

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But even where there is no room for any confiderations of this fort, and where we cannot doubt that what we condemn was really a fault, still the case is widely different between the faults of others, and our own. Their's might proceed from ignorance, prejudice, misapprehension, and a thousand other causes, which he who condemns it can never plead in his own excuse, if he should be guilty of the like. They may have been hurried on to act without reflection; but he who observes and censures their conduct. cannot pretend that this is the case with him. They may not have been aware of the confequences which would attend their action; but he who fees them, and condemns the cause of them, may furely be upon his guard against it. After the greatest faults, and the longest deviations from what is right, they may become fenfible of their errors, and reform their lives; but he who dares wilfully to indulge himself even

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in the smallest fault, with a view to this, will find his task become continually more and more difficult, and has little reason to expect that he shall ever accomplish it.

Thus reason and justice teach us to be candid, by shewing us how very uncertain our judgments on the actions of others must always be; and how many circumstances, with which we cannot possibly be fully acquainted, may contribute to alleviate their faults, though they cannot have that effect in regard to our own. They teach us to check that pride which would decide upon every thing, and exalt ourselves at the expense of others; to be sensible that there are many things of which we cannot judge, and that the smallest deviation from what is right, is inexcusable in ourselves, though the greatest (for ought we know) may admit of many excuses in the case of others.

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But true charity goes farther still;—it shews us in all mankind our brethren and sellow-creatures, for whom we should be truly and affectionately interested. It teaches us to grieve for their faults as well as for their sufferings, and sincerely and earnestly to wish their welfare, and endeavour to promote it.

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He who fees the faults of others with real concern, will not be inclined to aggravate them, nor can he delight to dwell upon them. He who enjoys all the good he fees, will naturally wish to fee all in the most favourable light, and that wish will contribute greatly to enable him to do so. It will extend even to those by whose faults he is himself a sufferer; far from being desirous of revenge, he will grieve for the offender, in this case, as in every other, and endeavour by the gentlest means to bring him back to what is right.

Our

Our passions may oppose what reason and judgment approve; and without being able to silence them, may yet often prove too strong for them: but that charity which religion in spires, must be firmly rooted in the heart. It exalts the affections to the highest object, and subdues the excess of passion by nobler and stronger inclinations. It extends its influence over the whole character, and is expressed in the most trisling conversation, as well as in the most important actions. It is the source of all those dispositions which are most amiable and pleasing in society, which contribute most to the happiness of ourselves and others here, and which will make us infinitely happy hereaster.

faults he is himfelf a furferer; far from being defirous of revenge, he will gneve for the offender, in amuloV rarid and art ao dual fender, in this case, as in every other, and endeavour by the gentless means to bring him back to what is right.

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